

1973
New Secretary of State Kissinger will not bend over backwards to please the Arabs



Henry Kissinger

By JOSEPH POLAKOFF
JTA Washington Bureau Chief
WASHINGTON (JTA)—

For the first time in the 197 years of the American Republic, a Jew is to be its secretary of state. Furthermore, in retaining his post as assistant to the president for national security affairs, Dr. Henry A. Kissinger is now being entrusted with authority in U.S. foreign relations never held by an American apart from the president himself.

His new role and the president's drive towards achievements globally that have apparently escaped him domestically, presage fresh starts on world problems. The Middle East will be high on the agenda. John S. U.S. ambassador to the United

Nations, indicated as much, noting that initiatives on the Middle East will be made "not immediately but in the months ahead." Presumably, this referred to developments following the Senate Foreign Relations Committee hearings on Dr. Kissinger which are expected to start in mid-Sept. and the Senate confirms him.

Simple majorities in the committee and the Senate are sufficient for confirmation, but not ever having appeared in a public or private session of a congressional panel, his entire life and writings will be minutely explored before the committee, headed by Sen. J. William Fulbright, gives its assent. Manifestations of dismay by Arab diplomats and foreign offices at the departure of Wil-

liam P. Rogers and the accession of Dr. Kissinger are hardly credible. They know, as do the Israelis, that when it comes to the business of global strategy Dr. Kissinger's complete focus appears in the American national interest.

The president's own strategy is based on the policy five presidents established over 25 years. But it is reasonable to expect anti-Kissinger propaganda from Arab sources if only to try to place Dr. Kissinger in a position of bending over backward to please the Arabs in order not to appear pro-Israeli because he is Jewish.

In a society that all too frequently assesses personalities in terms of race, creed and national origin, this raises inevitable questions. How will

Dr. Henry A. (Alfred) Kissinger, Jewish and the first foreign-born citizen to reach that post, affect U.S. foreign policy, particularly in its relations with Israel, the Arab countries and the Soviet Union and the two Germanies from which his family had fled when he was 15 years old to escape the Nazi terror and in which Jewry has a natural and deep concern? The answer, summarized in a word, is none -- none whatever. Bald as this may sound, this is true because essentially President Nixon has been his own master of foreign affairs since his first inauguration.

As the president's special advisor, Dr. Kissinger provided the concepts, drafted the papers and traveled the globe to negotiate with Russians,

Chinese and Indo-Chinese. But in every essential policy matter it has been, and probably will continue to be, Nixon who will point the direction and make the decisions.

No one has indicated, least of all the president, that the roles in the Nixon - Kissinger partnership are about to change. They are partners in the reshaping of the world but the president is sole custodian of Kissinger's authority and he has not shown any disposition to abandon his power to the idea of Dr. Kissinger's glowing vision of a world in balance as it never has been since the conference of Vienna a century and a half ago.

Apart from the elemental political

considerations of power, Dr. Kissinger is remarkably detached personally in his execution of foreign affairs. The son of intensely Jewish parents, a bar mitzvah boy in Nazi Germany, the father of two children, he is Jewish without question. His family came to America in 1938 with Dr. Kissinger going to high school in New York while working in a factory to help the family income. Last Nov. it became known that he contributed towards the planting of a grove of trees in Israel's Judean Hills in memory of a boyhood schoolmate, Kurt Fleischner, who also escaped from Nazi Germany and died in England in 1971. Dr. Kissinger knows prejudice and labor at first hand, and his memory is long.

Toronto Canadian Jewish news

Friday, August 31, 1973

3 Elul Shofim 5733

15c

Rabbinical body rejects proposal for arbitration from Rabbi Rosenberg

TORONTO—

The Joint Placement Commission of the Rabbinical Assembly has rejected Rabbi Stuart Rosenberg's proposal for settlement of his claim against Beth Tzedec Congregation, and has unanimously endorsed the form of arbitration proposed by the synagogue.

Rabbi Rosenberg, fired from his post as senior Beth Tzedec rabbi some months ago, is suing the congregation for \$750,000, and eight individuals, some of whom are synagogue officers, for \$1,750,000. His statement of claim charges conspiracy on the part of the defendants to oust him from his position.

He names 12 other members as "co-conspirators" but makes no monetary claim against them.

Last July 31, Beth Tzedec Congregation approved a motion calling for Rabbi Rosenberg's claim to be submitted to a three-man arbitration board. The motion proposed that Rabbi Rosenberg choose one arbitrator, the congregation the second, and that both select the third.

On August 14, Rabbi Rosenberg, in a letter to the Joint Placement Commission in New York, put forward a proposal for arbitration that was vastly different from the one made by the congregation. He wanted a special board of arbitrators which he described as "a special rabbinical beth din," to hear his claim. This would be made up of three rabbis, with the chancellor of the seminary one of the three.

"The Joint Placement Commission has accepted the Beth Tzedec format for binding arbitration and rejects Rabbi Rosenberg's 10-point conditional proposal," said Albert Gellman, chairman of the synagogue's board of governors. "However, we find it strange that the commission, while accepting our format for arbitration, at the same time condones Rabbi Rosenberg's demand to be in full and absolute control of what goes on at Beth Tzedec. It means that no interim rabbis, teachers, lecturers or professors -- and therefore virtually no program -- will be permitted at Beth Tzedec without the prior consent of Rabbi Rosenberg."

Gellman and Dr. Fred Weinberg, synagogue president, also stressed the commission's inconsistency in making no comment and taking no position whatever on the fact that Rabbi Rosenberg is proceeding with his lawsuit in the courts against eight members of the congregation.

Dr. Weinberg described the 10-point Rosenberg proposal made to the Joint Placement Commission as "an empty gesture." He said Rabbi Rosenberg refuses arbitration that is binding and states that not only will he not remove the litigation from the courts before arbitration begins, but insists, moreover, that he retain the right to proceed in the courts, if he should disagree with the decision of the arbitrators.

"As for his lawsuit against eight members of the congregation, this he chooses to proceed with at will in the courts in any event, regardless of any agreement re arbitration with respect to his dispute with the congregation," Dr. Weinberg said.

"This attitude represents a total disregard for the Jewish community, for an exposure of this litigation against eight members in the courts will clearly neutralize any benefit of privacy brought about by arbitration of the claim against the synagogue."

The Rosenberg 10-point proposal, largely rejected by the Joint Placement Commission, would have prohibited Beth Tzedec having a representative on the arbitration tribunal, Dr. Weinberg noted.

"This is not in keeping with our formula for setting up the arbitration tribunal, which is a formula in accordance with Jewish law and arbitration, namely that each side appoint one representative."

Cont'd on Page 3

Synagogue pulpit 'occupied'

In his letter to the Joint Placement Commission, Rabbi Rosenberg said it was unreasonable to demand that his action against the congregation be dismissed when arbitration begins. Instead, he proposed that his action be adjourned, pending the arbitration.

One of his conditions was that the eight individual defendants step down from all official functions within the congregation, whether as officers, board members or committee members, before the start of arbitration, the rabbi said.

Another condition laid down by the rabbi was that all monies owing under his contract with the congregation, including salary, house upkeep, transportation allowance and the payment in full of the 1973 premiums

on the two "abrogated" pension plans... "must be paid by the congregation prior to the beginning of arbitration proceedings."

Point No. 9 in his 10-point set of conditions says: "The arbitration must be without prejudice to my rights against the individual defendants." This referred to his pending action against the eight members of the congregation.

The Joint Placement Commission dealt with only two points, one with the method of selecting an arbitration board, and the other, the question of whether the Beth Tzedec pulpit is empty or occupied. The commission supported Rabbi Rosenberg's contention that he is still the "Mara D'atra" of the congregation, in other words, that the pulpit continues not to be vacant.

Communicating is key to Israeli diplomat's success

By MARK MEDICOFF
CJN Quebec Bureau Chief
MONTREAL—

In 1938, North American boys played pinball and marbles. In war-infested Europe, the name of the game for 11-year-old David Ephrati was run for your life.

And he kept on running, from one diplomatic post to another. Come September, but from on diplomatic post to another. Come September, the country he represented and served abroad for 15 years, Israel, will finally take root at home.

For the last two years, Ephrati has served as Israeli consul general in Montreal, his first diplomatic post in a city with a sizeable Jewish population. He admits that when he first arrived, "it was quite an experience and he didn't know how he would manage." Instead of looking down from a diplomatic ivory tower, Ephrati's office became a communications link between himself and the community. And that is the secret of any diplomat's success.

Communicating is something that comes naturally to the 46-year-old consul general. And it was "only natural" he escaped with his mother from Vienna at the height of Nazi oppression, spent his bar mitzvah year in an Italian internment camp, and risked his life in the Haganah at 19. It's surprising he had enough energy left to speed through the ranks of the Israeli army and then request diplomatic service abroad.

Ephrati has made many lasting friendships in Montreal, but his commitment to his family is stronger: Referring to his youngest daughter, Emanuela, he says



Consul David Ephrati

"he didn't raise a Sabra to live in Montreal." Ephrati, his attractive wife Betty and youngest daughter will leave for Jerusalem next month -- their first time back in seven years.

Cont'd on Page 3

Libyan hijacker indicted

TEL AVIV (JCNS)—

Mohammed al - Toumi, aged 38, a Libyan has been formally indicted with hijacking a Lebanese airliner to Israel last week.

Under Israeli law, al-Toumi faces a life sentence if psychiatrists pronounce him sane enough to stand trial. The indictment was filed at Tel Aviv District Court. Three District Court judges will hear the charges this week when the prosecutor is due to request an order for al-Toumi's continued remand in custody pending trial.

Al-Toumi is accused of hijacking the aircraft at pistol point during a flight from Benghazi to Beirut. He ordered the captain to set the plane down at Lod airport but when it landed he was quickly overpowered by security men.

Passengers who travelled with al-Toumi said he had consumed a large amount of whisky on board. Two of the three charges on the indictment carry life sentences. These are offences of air piracy and threats to endanger human lives in an aircraft. The third charge relates to the illegal carrying of firearms for which he is liable to a maximum penalty of 10 years' imprisonment.

After being detained at Lod, al-Toumi told reporters that he had taken over the aircraft to show that not all Arabs were enemies of Israel.

Moscow phone call reveals KGB assaulted Jews after sports match

By ZEEV BEN SHLOMO
JCNS East Europe Correspondent
LONDON (JCNS)—

A Russian Jewess, Ida Nudel, has said in a direct telephone conversation from Moscow that members of the KGB (security police) set upon a group of 30 Jewish men and women outside the

Soviet army's central sports club in Moscow last week. The Israeli team had just beaten a Puerto Rican team by 77 to 61 inside the hall. Miss Nudel, who was a member of the group attacked by the KGB men, said that as the match progressed, the atmosphere became increasingly tense and strained.

There were shouts of "Zhid" (Jew), whistles and catcalls from the crowd. The Jewish spectators, who were all sitting together, were holding up a paper banner bearing the words "Am Israel Hai" ("The People of Israel Lives") and small paper Israeli flags. During a break in play, the

crowd seized the banner and flags, tore them up and threw the paper in the Jews' faces. They then tried unsuccessfully to force some of the Jews out of the hall. At the end of the game, as the Jewish group was walking out of the hall, some plain clothes KGB men reportedly attacked them. Miss

Nudel had her face slapped twice, Pavel Abramovich was hit about the head and ears, and Vladimir Prestin had both arms twisted behind his back. The shouts of "Zhid" continued unabated. From the opening ceremony onwards, strenuous efforts were made to prevent Jews from welcoming or showing support for the visiting Israeli sportsmen. A group of Moscow Jews carrying a welcome placard to the ceremony had it torn from their grasp before they could reach the stadium. Two Jewish women were arrested for "throwing balloons" at the Israeli contingent, but were later released.

A number of Moscow Jews did manage to get into the Israel - Belgium match and cheered on the Israelis with chants of "Israel, Israel," joining them in a Hebrew song when they won. A hundred or so Jews arriving with valid tickets for Israel's match against Cuba at the army sports club found their way blocked by barriers put up by militiamen, who told them that they could not be allowed in as there was no room.

The reason became apparent inside the hall. More than 100 seats were occupied by Soviet army cadets in blue track suits and most of the rest by about 150 soldiers and plain clothes KGB men under the command of a KGB colonel called Zubkov, known for his harassment of Soviet Jews.

Whenever an Israeli player gained possession of the ball, the soldiers and KGB men whistled, catcalled and booed, while the cadets cheered on the Cubans every time they looked like scoring. In the event, Cuba won.

The same crowd of cadets, soldiers and KGB men in mufti packed the hall on Sunday, when Israel played Brazil. Some of them shouted to the Brazilian team: "Kill them. If you don't, we will."

Pledge given

Israel no 'whipping boy' in oil crisis

By LEWIS LEVENDEL
CJN Assistant Editor
TORONTO—

The new U.S. commissioner for energy says that "under no circumstances would he allow Israel to become the whipping boy in an energy crisis."

John Love, the commissioner, said this last week in a meeting in Washington with Jewish leaders including David Blumberg, international president of B'nai B'rith who was in Toronto for a meeting of the board of governors of the Supreme Lodge of the international body. Love also told the leaders he was going to outline to President Nixon and need for a crash program for energy, Blumberg said.

About 75 leaders attended the three-day conference at the Four Seasons Sheraton Hotel -- the first time a B'nai B'rith board of governors meeting was held outside the U.S.

"If the U.S. would have been prepared, there would not have been an energy crisis," said Blumberg, a 62-year-old insurance executive from Knoxville, Tenn. "They must dampen the demand for energy."

Despite the recent oil shortage and the controversial letter to Standard Oil of California to shareholders, Blumberg told a news

conference he detected no evidence in any U.S. shift in position vis a vis the Middle East.

"Israel is not relevant to the oil crisis because if Israel was not in the picture today, there would still be an energy crisis."

During the meeting, the board of governors agreed to recommend at the triennial international convention in London next year that all of Canada be united into one district. Presently, Canada is divided into three districts, all of which are part of American ones.

"This move is intertwined with the totality of the re-

organization of B'nai B'rith," said Blumberg. He admitted that the eastern part of Canada felt strongly about a separate Canadian identity, but there were mixed feelings out west.

Blumberg, along with Herbert Levy, District 22 executive vice-president, disagreed with widely-publicized local comments which took exception to the strong

condemnation of the film Jesus Christ Superstar.

Said Blumberg: "Superstar is one of the finest technological films we've seen... but this is one of the tragedies involved. It's become a magnet for young people, yet it imparts an erroneous interpretation of the gospel. We feel it will create an unfavorable attitude towards the Jewish people."

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U.S. won't play politics with Mideast oil: Scali

NEW YORK (JCNS)—

Middle East oil "will not be a factor in what the United States does or says in determining its policies in that part of the world," John Scali, the American representative at the United Nations, said in an interview.

Nor was there any change contemplated in American relations with Israel, he declared, or in the continued supply of military aid to her.

Scali, who holds cabinet rank and is close to President Nixon, also told a nation-wide television audience "not to be surprised" if, within the coming months the president took "some kind of action" to defuse the "Middle East powder keg."

After specifying that America would continue to seek an "interim agreement" to reopen the Suez Canal Scali declared: "We are not blind to the fact that there is an energy crisis, but I do not think we shall succumb to any blackmail threat either."



David Blumberg

WORLD NEWS

Parents in Australia protest the possible cutoff of aid to Jewish schools

MELBOURNE (JCNS)—More than 1,000 parents of children attending Australian Jewish day schools have protested to federal and state MPs against the recommendations of the Federal Government School Commission which would cut state aid to eight of the 10 such schools in the country.

State aid for a total of 105 independent schools are threatened by the recommendations and the Jewish parents are consulting the other parents involved. Large-scale protests are planned.

I. Leibler, the president of the Victorian Jewish Board of Deputies, gave warning that if the recommendations were implemented they would "cripple Jewish day school education."

P. Symons, the president of Mount Scopus College,

Melbourne, Australia's biggest Jewish day school, said that the recommendations "spelled disaster" for Jewish education in the country. Communal leaders regard this Karmel school report, named after its chairman, Professor Peter Karmel, as particularly unfair in the country.

Arabic training

REHOVOT—About 100 teachers from Arab-language junior high schools attended courses in special mathematics, conducted by the Weizmann Institute's Science Teaching department.

It was the first time such courses were given in Arabic. Teachers from the northern and central parts of the country attended two

week-long seminars in Haifa and East Jerusalem, where they studied the latest teaching methods and texts.

In East Jerusalem, where junior high schools will open in September, such courses had never been given before. The courses were supported by the ministry of education and culture's in-service training department.



Rudolf Nureyev, principal dancer of the Royal Ballet, performing in Israel, strikes a relaxed pose while enjoying a dip at a Tel Aviv beach recently. (IPPA Photo)

Need \$100 million to implement program of forest development

JERUSALEM (JCNS)—Some \$100 million will be needed over the next two decades to implement a program of forest development for Israel to keep pace with the country's rapid population growth, urbanization,

and agricultural development. This emerges from a program drawn up by the JNF for presentation to the government planning authorities.

By 1990, a quarter of a million acres at present al-

located for the development of national parks and nature reserves, will be required, according to Meir Shamir, head of the JNF's Land Development Authority. "We must begin while there is still time," Shamir said. Israel's population, the report notes, will probably number five million people by 1990. They will be working a 35 hour week, and travel in their leisure time in over 1.5 million private cars, along with three million tourists, on the country's roads. All this is bound to create enormous pressure on Israel's land resources.

In addition to changing the face of the existing plantations, which include an estimated 200 million trees, Shamir is recommending the planting of additional "link-forests" beginning on Mount Hermon and extending to Beersheba in the northern Negev thus creating a "recreation route,"—a 300-400 mile drive of scenic beauty.

Arab advocate promoted into top UN position

NEW YORK (JCNS)—A leading advocate for the Arab cause and an anti-Israel propagandist has been promoted by the UN secretary-general, Dr. Kurt Waldheim, to a position of political influence in the UN secretariat.

Abdul Rahim Abby Farah of Somalia, who had been serving as commissioner for technical co-operation, was appointed this week assistant general secretary for special political questions in a series of changes in the top echelon of the secretariat.

Farah served on the committee of three which investigated Israeli practices in the occupied territories and was behind the report alleging torture and other Israeli violations of human rights. Israeli sources dismissed Farah's appointment as unimportant and said it was unlikely he would have anything to do with the Middle East.

The Middle East remains the domain of Brian Urquhart, who is assistant secretary-general and who will accompany Dr. Waldheim on his Middle East tour.

Couples threaten conversion

JERUSALEM (JCNS)—A group of 80 young couples waiting for government-owned housing have threatened to convert from Judaism to Christianity if a 50 per cent increase in the

cost of their flats is not cancelled.

The couples claim that when they first applied to the housing ministry for homes the prices of the flats were about \$10,000. Since then the

cost had risen by \$4,500. They registered for the housing three years ago.

In a demonstration here outside the housing ministry offices, the couples said they had sent letters to the prime minister, Mrs. Golda Meir, and other ministers, as well as the country's two chief rabbis, threatening to become Christians if the increase in the price is not cancelled. The group protests that immigrants are being granted housing and other financial privileges which people born in the country are not being allowed.

Storm brewing over marriage

JERUSALEM (JCNS)—A new political storm may be brewing over the question of who should have the right to perform marriages in Israel. The representative of the small centrist party—the Independent Liberals—in the government, the tourism minister, Moshe Kol, has asked the cabinet to grant non-Orthodox rabbis the right to conduct wedding ceremonies.

The prime motive for their initiative, according to the Independent Liberal Party, is to ensure that the right to a communal existence is

not denied the few small Conservative and Liberal congregations in Israel (estimated to number a few thousand).

Kol maintains that a relaxation of the situation in this way would improve the position of the religious community, serving to attract more youthful adherents and encouraging immigration from these communities in the Diaspora.

However, the religious affairs minister, Dr. Zerah Warhaftig, a member of the National Religious Party, has long been on record as

strongly opposing any concessions to the non-Orthodox.

It is up to him, and to Justice Minister, Yaacov Shapiro to consider the proposal before it is formally taken up by the cabinet as a whole.

Dr. Warhaftig was recently criticized by Rabbi Wolfe Kelman, the executive vice-president of the (Conservative) Rabbinical Assembly,

for denying in a Knesset statement that permits to perform marriages had been issued to Conservative rabbis in Israel.

Rabbi Kelman said he knew of at least three members of the Rabbinical Assembly who had been given authorization to perform marriages. Two had since died, but the third was still in possession of his permit.

Award grant to develop an anti-heroin drug

REHOVOT—A Weizmann Institute scientist has been awarded a three-year \$109,000 U.S. Department of Agriculture grant to develop an anti-heroin drug for ex-users.

Professor David Lavie, head of the Natural Products Group of Weizmann's Organic Chemistry department, along with Arieh Abraham, will investigate the possibility of growing a certain poppy species which yields the chemical, the-

baine. This chemical is the source of naloxone and other anti-addiction drugs which are less harmful and more successful than methadone, a heroin substitute used at many withdrawal clinics for heroin addicts.

Lavie and Abraham have been conducting such research for a few years, but now hope to develop a new kind of poppy that yields the baine alone, rather than the usual opium-yielding poppy.

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Notice is hereby given that candidates may be nominated for the following office by filing with the Clerk during his normal office hours a nomination paper in the prescribed form during the period commencing on Sunday, September 9th, 1973, and ending Thursday, September 13th, 1973 at the hour of 5 o'clock in the afternoon:

ALDERMAN - WARD 13

Candidates are required to submit nomination papers only on the prescribed forms, which can be obtained from the Office of the Clerk, 5000 Yonge Street, Willowdale, from 8:30 a.m. to 4:30 p.m., Monday to Friday.

Notice is also given that The Municipal Elections Act, 1972 provides that a nomination paper:

- shall be signed by at least ten electors whose names are entered in the polling lists of electors entitled to vote in an election to such office;
- shall state the name, occupation and address of the candidate in such manner as will identify him and the office for which he is nominated; and
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Summer staffer enjoyed experience

TORONTO—

"I loved every minute of it," commented Dorothy Lipovenko as she completed her summer apprenticeship program at The Canadian Jewish News this week and headed back for her final year in journalism at Ryerson Polytechnical Institute.

The 20-year-old native of Montreal spent four months working on all aspects of the production of The CJN. She reported, edited, wrote headlines and operated the headline machine in the production shop.

Although Dorothy is returning to Ryerson, she will continue to write articles for The CJN on a freelance basis. She hopes to work on a metropolitan daily when she graduates.

Regarding this past summer, she said this was a double experience for her. "I grew up as an individual and I expanded by writing capabilities," she said.

"I like reporting and getting to meet lots of interesting people. Certain of their philosophies I integrated into my own and came out with a potpourri of what life is all about."

CJN Editor Ralph Hyman commented: "Dorothy has been invaluable to us during the summer months, not only in her reporting, but performing other tasks which are part of the production of a weekly newspaper. I predict a successful career for her in her chosen field."

Dorothy was educated in Montreal at Young Israel Elementary School, Adath Israel High School (Hebrew Academy) and Sir George Williams University. In April this year, she won the A.W.J. Buckland Memorial Award for academic proficiency in second year at Ryerson.

West Coast protestation

VANCOUVER—Samuel Kaplan, president of the Canadian Zionist Federation's Pacific Region, has voiced strong objection to an American oil company's recent attempt to change U.S. Middle East policy in favor of the Arabs.

Simultaneously with several other Vancouverites who have also returned their Chevron credit cards to the Vancouver office of Standard Oil, Kaplan said he hoped that many thousands of other such protests would pour in from both Jews and non-Jews in British Columbia.



Henry Blatt (standing right), national campaign chairman for State of Israel Bonds in Canada and an international vice-president of B'nai B'rith, was in Toronto recently to unveil the 1973 Bond campaign theme. The theme -- Jobs Mean Life-Bonds Mean Jobs -- is closely linked

to the integration of Russian Jews into Israeli life. Others standing (from left) are: Arthur Harris, Bond chairman for District 22 and Harry Pachter. Seated are James Cooper, (left) district president and Donald Lipman, general chairman of Toronto Bonds.

Blunt talk from Israel diplomat

By MARK MEDICOFF
CJN Quebec Bureau Chief
MONTREAL—

Israel cannot be dependent on the United Nations for survival and is entitled to take any necessary measures to combat terrorism, bluntly stated one of Israel's top domestic civil servants.

These remarks were made by Netanel Lorch, recently appointed Secretary of State of Israel's Knesset, to a group of journalists before he left for Israel Bonds talks in Toronto and Hamilton.

Lorch, a diplomat who formerly headed the Latin American division of the foreign ministry, said he is not aware of any changes in understanding between Israel and the United States, and he stressed that Israel must take the necessary steps to fight the "evil" of terrorism.

The ambassador also paid a visit to Ottawa where he conducted informal talks with members of parliament. Lorch expressed very little confidence in the United Nations, which he believes, is losing the capacity to act impartially in the Middle East conflict.

"The UN can't act convincingly because there is a large number of Arab nations in the UN, or countries which support the cause, and Arabs thus have a built in majority in every court of the UN."

The ambassador said that the recent criticism of Israel by the UN only serves to unite the people of Israel through a feeling of isolation, and the belief that it



Netanel Lorch

is impossible to expect help and sympathy from other countries.

Answering questions on the forthcoming elections in Israel, he pointed out a new historical trend in Israeli politics.

He said that the party in power, the Labor Party, is a coalition of three smaller political groups, and for the first time there is a move to unite the opposition parties as well.

Israeli democracy is based on the proportional representation system where if a party receives a minimum of one per cent of the total national vote, the political group is assured of a voice in the Knesset.

Communication: the secret

Cont'd from Page 1

His arrival will be a far cry from his first move to Israel. He came in 1945 with his mother on a legal immigration ship after being liberated in Italy by the Jewish Brigade of the British army. He lived on a kibbutz in the Israeli valley in 1948, joined the army and not long after, merited a senior's post in the defence forces.

In 1950, he married his wife Betty and they had the distinction of being wed in the first ceremony to ever take place in an Israeli diplomatic office abroad.

In 1958 he was posted in Zurich for the ministry of foreign affairs and later he moved to the embassy in Rome where he worked until 1961. In 1964 when he entered the foreign ministry "for good," he was put in charge of all German-speaking countries.

In 1967 he served as counsellor in Ethiopia and then charge d'affaires in Ali Sabiba. His first ambassadorial post came in 1968 when he represented Israel

Beth Tzedec

Cont'd from Page 1

and those two agree on a third member," Dr. Weinberg said.

Dr. Weinberg described Rabbi Rosenberg's letter to the Joint Placement Commission as "a set of unreasonable conditions that no group of elected representatives of a congregation could possibly entertain."

The Beth Tzedec Board of Governors will meet soon to hear whether Rabbi Rosenberg will accept the binding arbitration format proposed by Beth Tzedec and ac-

cepted by the Joint Placement Commission.

"In the meantime, the ongoing life" of Beth Tzedec Congregation will in no way be stifled," chairman Gellman said.

"We are pleased to report that a series of visiting rabbis, scholars and professors will be with us this fall for high holidays, week-ends of study and other learning opportunities."

"The next government will be tested in its capacity to tackle those problems," he commented.

Day school children rarely intermarry, says newly-appointed principal

By MOURA WOLPERT
HAMILTON—

"Statistics show that children who have been through the day school system rarely marry out of their faith," says Rabbi William Zev Eisenstein.

An encouraging thought for parents concerned about the growing number of intermarriages.

Rabbi Eisenstein is the new principal of the Hamilton Hebrew Academy, a post left vacant when Rabbi Donald Weinberger emigrated to Israel at the end of the last school year. He will also be principal of the Talmud Torah at Beth Jacob Synagogue.

According to Rabbi Eisenstein, the most important thing the HHA teaches is a positive attitude towards Judaism. Far from taking a narrowly Orthodox view, though himself devoutly Orthodox, he is an open-minded young man who is realistic enough to recognize that by no means all day school graduates grow up to be religious adults.

"Hebrew day school offers every child the ability to choose whether he wants to be religious or not," he said.



John Diefenbaker

For only the second time in 25 years, the annual Toronto Negev dinner will honor a non-Jew. He is former Canadian Prime Minister John Diefenbaker. The dinner is scheduled for Dec. 5 with David L. Dennis as chairman. The first non-Jew honored was the then publisher of the Telegram, John Bassett.

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said. The emphasis is on "the ability to choose," for without the knowledge to back it up, there can be no ability to choose. His approach is thoroughly modern: the teaching of religion through example and experience, through extra-curricular



Rabbi Eisenstein

activities and encouragement of the social aspects of religion but without neglecting an excellent general curriculum.

Rabbi Eisenstein, 34, is a native of New York, where he attended Rabbi Jacob Joseph School. After spending four years in Israel, he was ordained by Rabbi Moses Feinstein of New York and

spent the following seven years in Seattle as teacher and rabbi. He is a qualified speech therapist with a MA in communication disorders from the University of St. Louis and prior to coming to Hamilton was principal of the Torah Academy high school for girls and taught at the Epstein Hebrew Academy in St. Louis, Mo.

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This Labour Day weekend the 1973 Canadian National Exhibition enters its final days, and highlighting the excitement is

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Labour Day Parade (Monday Sept. 3)—The biggest one in North America! 8,500 marchers, 30 floats, 20 bands and dozens of beautiful girls. Parade starts at Dufferin Gates at 10:00 a.m. and marchers and floats will be judged in the nearby Ball Park.

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After sportsmanship Russian style, is the Soviet Union a fit nation to sponsor 1980 Olympic Games?

"In the world of Soviet sports, it is not only permissible to vilify and deride Israeli athletes, it is foolhardy and even physically dangerous to root for them in public. Amateur international athletics are intended to imbue fraternity and fellowship among athletes everywhere. We can imagine no environment less conducive to such a goal than the Soviet Union." (American Jewish Congress)

Sportsmanship, Russian style, was on display at Moscow last week, and it leaves us with a sick feeling in the pit of the stomach and a sort of helpless rage. What can you feel about a nation that regards sport as another branch of its political apparatus? That carries its aversion to Judaism into the sports arena?

This is what happened in Moscow last week when the Israeli basketball team was competing in the 1973 World University Games. From the moment they arrived in Moscow, the Israelis were subjected to abuse from the brainwashed fans and from Red Army soldiers who, of course, took their instructions from their superiors.

Not content with jeering and hooting the Israeli athletes, the Soviets maltreated a group of Russian Jews who had come to see the game, which, incidentally, the Israelis won, adding fuel to the Russian fire. These Soviet Jews were segregated as far away from the playing area as possible and were not allowed to talk to the Israelis after the game.

Throughout the match, the Red Army soldiers led civilians in scuffles with the Jewish spectators and an Israeli flag and a banner proclaiming in Hebrew, Success to Israel, were torn and ripped. The security men who encouraged the disgraceful performance attacked several of the civilians, among whom were two women who were knocked to the ground.

When the match ended in victory for Israel over Puerto Rico, the Jewish spectators were hustled out of the arena and turned over to security men. Three were detained and later released. One 23-year-old Jewish engineer has begun serving a 15-day sentence for what the Russians called "petty hooliganism" after Israel's earlier match against Cuba. He was subjected to the same kind of harassment that disgraced the basketball competition

several days later. We are satisfied that all he did was exhibit a justified resentment at the tactics used by his tormentors. The press dispatch telling of the Moscow incidents said the Israelis have asked for action by the international body which governs the games. An observer from the Federation Internationale du Sport Universitaire was supposed to have attended future games but he failed to appear.

Disciplinary action by the federation should not be delayed. The Soviet officials who operate the sports apparatus should be officially reprimanded for this shameful treatment accorded a visiting band of athletes. It is too much to expect that apologies will be forthcoming.

The Russians are anxious to play host to the 1980 Olympic Games and are exerting all sorts of pressures to get them. What occurred at the University Games should cause the international ruling body to question whether the Soviet Union is a fit nation to undertake this spectacular series of sports events.

As the American Jewish Congress points out in urging that Moscow not be chosen for the 1980 Games, Israeli teams came to Moscow in good faith to participate in ostensibly friendly competition. The anti-Semitic outburst and the refusal of Soviet officials to restrain the mobs "totally disqualifies the Soviet government to act as host to any international athletic event," the AJC statement says.

Similar action should be taken in this country by the Canadian Jewish Congress. Canadian athletes should be urged not to take part in any sports events in the Soviet Union and our Olympic committee should join with their counterpart in the United States to fight any proposal to hold the 1980 Games in Moscow.

If the purpose of this harassment was to force the Israeli athletes to withdraw from the games, it failed utterly to accomplish this end. The Israeli contingent refused to knuckle under to the Russian brand of sporting behaviour. As for the Russian Jews who were set upon by a mob shouting anti-Semitic slogans, we can only hope that someday they will be able to leave a land where barbaric treatment of a minority is government policy.

The first Diaspora Siddur aims at easing reader's comprehension with esthetically pleasing reprint

JERUSALEM—

What can be modern or contemporary about a Prayer Book which does not deviate in the slightest from the traditional liturgy? The answer to this can be found in the first "Israeli" Diaspora Siddur to be published. It is in actual fact a "Diaspora" version of the first Siddur published three years ago by the government of Israel, the result of years of work by a committee of experts set up under the auspices of the ministry of education and culture.

Hitherto, worshippers, particularly the hundreds of thousands of Israeli school children who participate in daily prayers and lessons in the liturgy had to make do with esthetically ugly and not always readable reprints from old matrices of Siddurim produced in Europe a century ago. They required clear print, rational layout, explanation of archaic words and phrases and prayers introduced reflecting the realities of Israel's rebirth and Jerusalem's liberation. These requirements have now been met.

The Diaspora edition provides for the two days of the festivals and all the other minor variations between "hutzla-aretz" ("outside the Land") and current Israeli rites. The new Siddur itself follows the Ashkenazi rite as the most current in the Diaspora.

The first innovation that strikes the eye in the new Siddur is the carefully planned and clearly marked layout and rational paragraphing, aimed at easing comprehension. There are eight sections or "gates" to the Siddur: the Morning Gate (Sha'ar HaBoker) beginning with the reveille and ending with the prayer for a journey and a shortened form of the Amidah; Sha'ar HaBerahot (Gate of Benedictions) starting with the separations of tithes and including, inter alia, Grace and such newly relevant blessings as "on seeing new settlements in Eretz Israel,"

or "a crowd of 600,000 Jews in Eretz Israel;" the Gate of Mincha and Ma'ariv, concluding with the Omer Counting and the Bedtime Shema; the Sabbath Gate; the Rosh Hodesh Gate; the Gate of the Shalosh Regalim; the Gate of the Days of Awe and, at the last, the Gate of the Days of Thanksgiving, comprising Hanukkah, Purim, Yom Ha'atzmaut, Yom Herut Yerushalayim (Jerusalem Day — 25 Iyar). The question of reading the Hallel with or without a bracha on the new festivals is left to the worshipper, with the brief injunction: "Hallel is read."

Another novelty is the complete integration of the new festivals with the ancient. Thus, in all the instructions in the daily services regarding the omission of Tahannun and Psalm 20, Yom Ha'atzmaut and 25 Iyar are included alongside Rosh Hodesh, Purim, Hol Hamo'ed and so on. Every prayer has title and sources indicated. All Hebrew phraseology that may prove difficult even to the Sabra is rendered into modern Hebrew at the foot of the page. Short notes clear up any point that might puzzle the uninitiated. All Aramaic extracts, such as the Kaddish, are provided with Hebrew versions. A very important typographical feature is the distinction between the kametz gadol and kametz katan—the boogey of all those wishing to introduce the modern Israeli pronunciation into the Diaspora synagogue and classroom. The Siddur concludes with an everlasting almanac of Jewish religious dates and observances so that the worshipper can find out at a glance just what and when to say or not to say, to do and not to do, on a particular day; fast or feast, as well as a table of readings from the Torah and Haftarah and a list of the numbers of passages called up to each reading.

Arveh Newman
—The WZO Press Service

The Arab camp in Israel comes alive on the eve of elections for Knesset

By MOSHE RON
CJN Israel Correspondent
JERUSALEM—

The Arabs in Israel are preparing for the Knesset elections. They are demanding that the Labor Party grant them a certain number of mandates.

There are 460,000 Arabs in Israel (excluding those in the Occupied Territories)—of which 343,000 are Moslems and Bedouin, 77,300 Christians and 37,300 Druze. Approximately 165,000 Arabs are eligible to vote in the Knesset elections and 76,000 in the Histadrut elections.

Four years ago, the Arabs appeared in the Knesset elections with two independent lists, one of which got 19,943 votes and two mandates, and the other 28,046 votes and two mandates. The Mapam List included one Arab candidate, Abdul Aziz Souabi, who is today deputy minister of health. In the pro-Soviet Communist, Roshak Party List, Tufik Toubi was elected to the Knesset. In all, there are today six Arab members in the Knesset.

On the eve of the Knesset elections, the Arab camp has become alive. Moslems, Bedouin, Christians and Druze, all demand mandates in the next Knesset. In

the Arab cities and villages, the present Arab Knesset deputies fight new candidates over these Knesset mandates. All the officials, both young and old, turn to the leadership of the Labor Party to safe-lists, or on the Labor Party lists.

Press conferences are held, petitions signed, threats voiced, that if the Labor Party does not safeguard their interests, they will fight it in the election with their own lists.

The four Arab Knesset members from the two independent Arab lists, which are affiliated to the Labor Party, —the mayor of Nazareth, Seif Eddin Souabi, Elias Nahle (a Christian), Sheikh Jaber Mouadi (from the village of Yara, a Druze deputy minister for communications) and Obeid Diab (a Moslem), all wish to be re-elected.

But new candidates have appeared among the Druze, Bedouins, Moslems and Christians, such as the chief editor of the Arab Jerusalem Daily, El Anba; Mohamed Abassi from the village of Um El Fahm and the young Druze leader, Kemal Maazur (who is an adviser on Arab minority affairs to President Ephraim Katzir).

Maazur maintains that the Druze pop-

ulation is loyal to the state, and has been right from its establishment; that it fights in the Israeli army and has suffered many losses. In the last Knesset elections, more than 1,000 Druze votes went to the Communist Rakah List. This time the Labor Party hopes to gain these votes and intends letting Maazur, a young, popular Druze, head their list.

For the first time the Bedouin have organized themselves in a political group. Their leaders held a conference, claiming that they have 25,000 citizens who are eligible to vote. They appealed to the general secretary of the Labor Party, Aharon Yadin and demanded to be represented in the next Knesset. The Bedouin Sheikh declared that their children are serving in Zahal and that they are loyal to the state of Israel. They also met Deputy Premier Yigal Allon and demanded a mandate in the next Knesset.

When Premier Golda Meir visited the Arab Pavilion at the Tel Aviv Industrial Exhibition, she stressed the great development which has taken place among the Arabs in the state of Israel in all fields, in comparison to their situation under the British Mandate and in the neighboring Arab countries.

Phone call to Soviet Union

Relatives discover one another

By ROCHELLE CARR
TORONTO—

A recent Toronto to Russia phone call placed by the Women for Soviet Jewry all began with an item in Miriam Herman's Canadian Jewish News column which attempted to find anyone knowing the whereabouts of Canadian relatives of Raphael Naimovich Skolnik of Lvov, Russia. A friend of Toronto artist Ethel Skolnick told her about the item and she in turn, informed her husband, Albert.

Events quickly led to Sunday August 19 where, at the home of Roberta Bucovetzki, vice-chairman of Women for Soviet Jewry, a phone call was placed to Lvov. Also present were Genya Intrator, chairman of Women for Soviet Jewry, and Albert and Percy Skolnick. Before the call was placed, these two brothers thought they could possibly be related to this man, but they felt it would be in terms of distant cousins. As a result of the call, they discovered he was their uncle.

Raphael Skolnik was four years old when his two older brothers left for North America. This was the first time he had communicated with his nephews. This phone call also confirmed the brothers' belief that their family was directly related to the late prime minister of Israel, Levi Eshkol.

But there was another important reason for this phone call other than reuniting relatives through communication wires. Raphael Skolnik's 36-year-old son, Isak, a fitter from Vinitsa, received a 10-year prison sentence from the military court in the Trans-Carpathian district, a few months ago (which has now been reduced to seven years) on the basis

of the allegation of being an "Israeli espionage agent." Isak's wife, Feiga, claims, in a letter to the Praesidium of the Supreme Soviet of the USSR that her husband is neither an espionage agent, nor does he possess the technical literacy "to differentiate what information is important and what is a government secret."

Furthermore, she notes the additional injustice that was displayed by the lawyer given to represent her husband. The lawyer, Marenko, stated that in his opinion "the very desire (of his client) to go to Israel is

already treason to the Homeland." He also warned her, on the eve of the trial, that if her husband would "be evasive" and "not admit everything, a sentence of death would await him."

Isak's 74-year-old father could offer no new information on his son's imprisonment, during this phone call. On this matter he merely said: "In spite of our great sorrow now, it is a great joy to hear our nephews' voices (both about 60-years-old) for the first time in my life."

When he spoke of Levi Eshkol, he switched from

Russian to Yiddish, and he made it apparent that he was unwilling or unable to discuss the topic more than to say they were related.

Once more, in the half hour telephone conversation, the topic of the son arose. And once again the father preferred not to discuss the matter. He stated: "I can't talk about it now. The whole story is well known and you probably have access to it. You know the situation is very bad."

Mrs. Intrator, who has recently returned from a trip to Russia, and who places calls to Russia once a week, later explained that Isak had wanted to emigrate to Israel. She feels that he is being used as an example by the Russian authorities. He is not well educated, and she feels that the authorities are trying to show those Russian Jews who are not the scientists and doctors and engineers, what can happen if they too want to emigrate to Israel.

She went on to explain that Isak is in Perm prison camp, which is considered one of the worst camps. Also, it is very far for his family to visit him and, thus far, they have not received permission to do so.

After about half an hour of conversation, Isak's mother got on the phone. She started to say, "I just want to tell you about the financial help..." then she was cut off. The Canadian overseas operator was unable to re-establish contact with the Russian operator.

Albert and Percy Skolnick made plans for future communication with their Russian relatives. The joy their discovery, however, was noticeably abated by the stark reality of the pain their relatives were experiencing.



The Skolnick brothers and sister Minnie talking to Russia.

From highlands jungle to artist's easel

By HORACE BROWN

It's a long step from the jungle highlands of New Guinea to an artist's easel in Toronto. It's a long cruise from the rolling brown waters of the Amazon to 119 Viewmont Avenue in the wilds of North York.

Yet 32-year-old Jerry Abramson made both the step and the cruise. Now, this native of San Francisco, who has seen most of the world both as an anthropologist and a sailor, is firmly settled in his mind that he is going to be painter and a good one. The sales he has already made at worthwhile prices convince him he is on the way.

"But I am not painting for money," he said. "I'm painting for myself. One night in New York it came to me that I had to be an artist. Right then and there I took a pencil and began to draw. I haven't looked back since."

At the same time, Jerry Abramson and his New Yorker wife, Sue, have a lot to look back upon. While Jerry wants to forget about it and concentrate on his new life, it's pretty hard to look around his home and not be impressed by the native curios he brought back from his New Guinea experiences. The masks, the

household gods, the good-luck charms peer at you from every corner.

Jerry Abramson is well-educated, indeed. As with many in the States, he stayed in college rather than "put up with that thing in Vietnam." Not that he's a draft-dodger; he was too busy for that. After attending University of California, he trekked across the country and passed his time between New York and Columbia Universities, majoring in zoology, fine arts and anthropology, with emphasis on the Near Eastern, Babylonian and Egyptianology.

After getting his Master's degree from N.Y.U. (he still has to write his doctorate thesis), and may get around to it some time, if he can quit writing what amounts to the same thing for scientific journals), Jerry, who had already met Sue, began to long for the "surfing culture" of which he had been a part in California. Most of all he wanted to get out of New York. So when an opportunity came for him in 1968 to join an N.Y.U.-Australian National University expedition to the New Guinea Highlands, which counted towards his doctorate, he jumped at the chance. In the back of his mind was all that wonderful New Guinea,

Samoa and Tahiti surf, of which he had heard so much from fellow-surfers.

"The natives of New Guinea," Jerry told me, "are really true artists. The Australian government is now trying to help preserve this culture, but it's pretty hard, even harder than helping the Eskimos here in Canada." He fondled lovingly a centuries-old wooden masterpiece he calls "The Oracle." "This told the tribe when it could go to war, and governed a great deal of its daily life."

Sue joined him in New Guinea as a 19-year-old bride in 1969.

"Sue didn't like New Guinea too much," he explained. "It was hot and humid... and those snakes! But I was in love with the place and the people."

Jerry may not think so, but it shows in his art, which is a relatively new mode known as "psychedelic painting." He works in acrylics solely, getting the soft effects he wants. His paintings may not be everyone's cup of tea, but I found it grew on me, the more I looked at it. I found in it, too, traces of what he must have learned in his researches in Russia and Afghanistan and as a merchant seaman on a 10,000-ton, "round-the-world freighter."

ask the rabbi

Why word 'Jew' isn't mentioned

A Christian reader asks why the Jews are not mentioned once in the whole Five Books of Moses and do not in fact appear until the Second Book of Kings, 16, 6. He ends his letter: "Would you dare publish this question?"

RESPONSE:

It would have been extremely odd if the name Jew were mentioned in the Five Books of Moses since the name (Yehudi) is derived from the tribe of Judah and could not have been used until the exile of the 10 tribes from the Northern Kingdom. The "dare" presumably is intended to imply that the Jews are not to be identified with the ancient people of Israel. Such a view is equally strange, since the Jews today are either the direct descendants of the ancient Israelites or those who have thrown in their lot with the Jewish people, a people, Judaism holds, not rejected by God who does not go back on His word. Chaim Weizmann once said: "We may be the sons of old clothes merchants but we are the grandsons of prophets."

Very Orthodox people refuse to watch television and I seem to recollect that some rabbis issued a ban on TV some years ago. What are the reasons for this and does the rabbi agree with them?

RESPONSE:

Those who ban television do so on the grounds that at best it is time-consuming, time which should be spent studying the Torah, at worst dangerous to man's spiritual health. Some have even said that to watch television is to offend against the three basic rules of Judaism: not to worship idols, not to murder, and not to commit adultery. This presumably means that some programs are about faiths other than Judaism, that violence and death are featured on the screen, and that some programs appear to condone extra-marital sex.

I do not agree with this extreme view. Many television programs are highly educational and what harm is there in occasional relaxation and the enjoyment of entertaining programs even if they are not educational? Discrimination is doubtless called for, as it is in other areas of life, but a total ban is an affront to man's dignity, to his capacity of choosing for himself. In the book: Memories of Kopul Rosen, London, 1970, pp. 228-230, there is an interesting letter on the ban which Rabbi Rosen calls: "a masterpiece of psychological ineptitude."

The Matalons and Jamaica

By BERNARD HOOKER
LONDON (JCN)—

Joseph Matalon came to Jamaica at the turn of the century, an immigrant dry goods merchant from Syria. He married Florisel Henriques and they had 11 children, seven sons and four daughters. Between them, the Matalons built up a business empire which has made the family name a byword throughout Jamaica.

The business today ranges from middle-income housing development through port handling facilities to pharmacies and supermarkets. Aaron Matalon is president of the Caribbean Association of Industry and Commerce; Mayer is chairman of the Jamaica Telephone Company; Moses is chairman of the Urban Development Corporation; Isaac recently left the senate in order to devote himself to his work as a planter; and Eli has just created local history by becoming the first Jew in independent Jamaica to be elected to Parliament and to be appointed education minister.

Born in Kingston in 1924, Eli was educated in Jamaica. During the Second World War he volunteered for service in the Royal Canadian Air Force and was commissioned. On demobilization, he entered the family business and began to display an interest in local politics.

In 1969 he stood and was elected as a city councillor. Two years later, he was elected mayor of Kingston and became a respected and popular figure, often to be seen with spade in hand helping to clear rubbish from the city streets, an unusual role for Jamaica's "privileged" classes.

When the People's National Party swept into office in February this year, he was appointed to the Upper House and attached as minister of state to the education ministry. When the education minister himself was appointed governor-general, Matalon contested and held for the People's National Party the seat he had earlier vacated.

It was considered a safe seat, but there was some doubt about the reaction of the electorate in a depressed area of Kingston to the candidature of a business magnate who was opposed by what an election campaign advertisement described as an adversary who was "young, gifted and black."

Urge Israel's legitimate case' brought to parliament

Lobby raised against British pro-Arab shift

By CHARLES HYAMS
LONDON

At the time of the year when the Jewish community, in common with most other organizations, shuts up shop and basks in the all too rare English sun, an urgent campaign is being launched to bring to the attention of the British government the community's concern for what it regards as a definite pro-Arab shift in its recent policy on the Middle East.

This campaign was decided before the last Security Council vote condemning Israel for intercepting an Arab plane. But it has been prompted largely by speeches made by the British ambassador to the United Nations in earlier debates on Middle East items.

The Board of Deputies of British Jews—the main representative body of Anglo-Jewry—in conjunction with the Zionist federation, is urging its members to seek meetings with their local members of parliament to put to them Israel's legiti-

mate case and to try to restore some semblance of balance to Britain's Middle East approach.

The line being taken is that of Britain's own interests—which are for peace and stability in the area. It is being pointed out by the Jewish community that recent British policy statements have done nothing to further the cause of peace. On the contrary, they have supported the Arab line to a greater extent than ever before and so rendered even less likely the possibility of the Arabs ever coming to the negotiating table with Israel.

At the crux of the dispute is Britain's new interpretation of the famous Resolution 242 which the UN passed in the aftermath of the Six Day War. It was not phrased in the clearest of terms and as a result has been a source of argument ever since. But recent attempts by Britain to interpret it as calling for Israeli withdrawal from all the territories occupied in the war have read into it

something which its sponsors never intended. The resolution was framed as a whole but recent practice—especially by Britain—has been to take out those bits which suits the country concerned and insists on the implementation of them in isolation.

Can the Jewish community do anything about it? Well, for a start, it certainly cannot afford to sit back and say nothing. But there are already clear indications that it may have some positive affect. One group of members of the Board of Deputies have been to see their local MP, who also happens to be a member of the British cabinet. He is currently Secretary of State for Wales but—perhaps more important—has held posts in the Foreign Office.

As a result of their meeting, he issued a statement which clearly had been vetted—or perhaps even prepared—by the Foreign Office, categorically denying that there had been any change in British poli-

cy or that Britain is calling on Israel to withdraw from "every inch" of the territory she occupied in 1967. And he added: "There is no suggestion in our minds that Israel should withdraw in advance of an overall settlement. If a settlement is to be reached, there must at some point be negotiations between the parties and must obviously provide for Israel's security."

Unlike Resolution 242, there can be no dispute over what this statement means. It has been phrased clearly and deliberately.

As the first shot in a lobbying campaign, it "should give enormous heart to Anglo-Jewry and should encourage more of them to see their local MP and to elicit similar statements which show understanding for Israel. No one expects the British government to become pro-Israel and anti-Arab. What is wanted is a little more evidence of traditional British 'fair play'."

Speed walker steps over handicap of middle age on way to becoming '77 Maccabiah Games hopeful

By MORTON STOLZMAN
TORONTO

What makes Max Gould unusual? On the surface he seems quite average: a hard-working Canadian family man. Those who know Max personally say he's anything but average.

He grew up in the D'Arcy Spadina section of downtown Toronto where he attended school and exercised at the old YMHA on Brunswick Ave. There Gould tried his hand at many different sports: wrestling, weightlifting, hand-balancing, boxing, swimming, and became an avid physical culturist. He became quite proficient at each sport before "retiring" and taking up a new sport.

Gould loved the feeling of relaxation he obtained while training. He was able to forget all his problems during his workouts. It was this tremendous concentration and discipline which enables Max to finish his service with the Royal Canadian Air Force in 1946 with a rank of a Sergeant-Major. From that time till this day, at age 56, he keeps himself in superb physical condition.

How else could a 56-year-old man qualify and compete in the Ninth Maccabiah Games which took place last July in Israel? His sport today is a young man's sport, where the average age, 28, is one half his own. His sport is speed walking. In Israel, in 95 degree temperatures he walked 50 km. (31 1/4 miles) in five hours, two minutes and 48 seconds. Losing ten pounds!

While the average, middle-aged man tends to put on more bodyweight as he gets older, this veteran athlete has purposefully been losing five pounds a year to reach his present 155 lbs. He reasons that as one gets older, the heart and vascular system feel the stress more of any surplus weight.

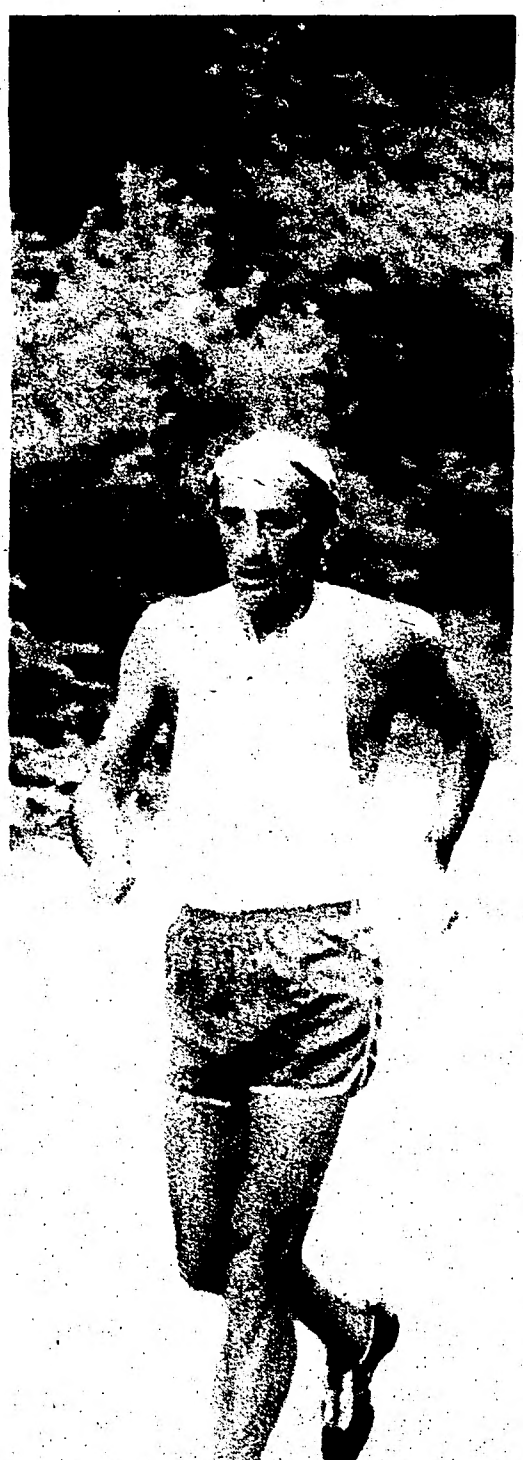
In his home, Max Gould has a huge trophy collection, mostly from speed walking. One trophy was given him when, at the age of 50, he achieved a perfect score in a series of physical fitness tests administered by the late Bert Life of the YMHA. He has many trophies from international competitions. In 1968 at the Olympic Trials and Canadian Championships held in Toronto, he came third with the first two finishers going to the Mexico Olympics. That same year the Toronto man was Eastern Canadian Champion.

In 1972, in Cologne, West Germany,

he came in second in the World's Masters' championships. These championships, restricted to men over 40 years of age, were held just after the Olympics. The previous year, at the Masters' held in San Diego, he won a gold medal in the mile and the very next day a gold medal in the 20 km. (about 12 1/2 mi.).

Interestingly enough, Max Gould began his speed walking career in January 1965,

at age 48, when he started to train for the Maccabiah standard. With only seven



Speed walker Max Gould

months of training he had mastered the technique to the extent that in August 1965, he took fifth place in the 3 km. walk. At the Eighth Maccabiah Games in 1969, he came in fourth in the 10 km. walk and took a bronze in the 3 km. walk.

Gould trains five times a week, including running, some light barbell work, and calisthenics as part of his training. He still stresses muscle tone and flexibility. On a weekend he'll walk 15 to 20 miles. During the week he'll walk for two hours, with calisthenics taking 45 minutes to one hour. He doesn't drink or smoke and eats mostly natural foods, supplemented by vitamin B.

A real estate and land developer by profession, he schedules his business appointments and meetings around his workouts. When it's time for a workout, he'll always find a way to fit it in, even in a busy schedule. Last month, while the Canadian athletes were taking a cable car up the sheer, rugged, cliffs of Massada, he felt it was time for a workout, and in 100 degree temperatures, he scaled those 2,000-foot high cliffs in 23 minutes! Those who know Max Gould, say that should he want to, he could conceivably win a Maccabiah medal for Canada in 1977 at the age of 60!

Letters to the Editor

Private schools have good qualities too claims student

Dear Editor:

In your newspaper you have printed many articles about the faults of Toronto Hebrew day schools. I am a student of the Associated Hebrew Day School. My name is Linda Abrams and I am going into grade six. I know that Jewish and Hebrew private schools have their faults, but they also have a great deal of quality that people have failed to mention! Therefore I have written the following article:

Many articles have been printed about the faults of today's Toronto private Hebrew schools. I myself am a student of one of these Hebrew schools. I agree it has its faults such as the price to be paid every year, and the underpaid teachers. But we fail to consider that the government has no intention on supporting us.

I've been a student in my school ever since nursery so I don't know about public schools. But from speaking to friends I have a general idea. I'm not contradicting public schools but I do think private schools are more advanced. When I talk to children from public schools and mention a certain subject of great importance they say they have never heard of it. Public schools get French and swimming at grade five. Our school gets French from nursery and swimming from grade three. It also supplies a good Hebrew education that every Jew, religious or non-religious should have!

I don't say that Hebrew private schools are perfect but I do think that people should stop to consider about some of their qualities not all their faults.

Linda Abrams
Willowdale, Ontario

Dear Editor:

I greatly enjoyed Doris Newman's article on the Baldwin and McCaul Street area and hope you will carry more material of this kind.

May I add a supplementary note which may be of interest?

The photograph accompanying the article shows a shop window with what is described as "the last Yiddish sign on Baldwin Street," which no doubt it is. The wording of this creamery window sign repays closer examination for students of Yiddish signs (and Yiddish signs, let me say, are a special study). It lists the names of four products which, when transliterated into English words read as: PUTER, KEZ, KRIM, AIGS. Taken in some order, the first word is a dialect form for PUTTER (butter), the third word is meant for SMETENE (cream) and the fourth for EVER (eggs). The second word, KEZ (cheese), is the only one of the four which represents a standard Yiddish form.

Ben Kayfetz
Toronto, Ontario

Israel's political proliferation--why?

By J.B. SALSBERG

Well, thank goodness that you have recovered from the effects of last week's column. It was a bit dizzying, wasn't it, trying to follow me through the maze of Israel's political trench lines on the eve of the general election later this fall?

I did not, of course, attempt to lead you through the darker tunnels of the political battle lines in the Jewish state. Did I, for instance, say anything about the Arab vote (of Arabs who are Israeli citizens as distinct from those who are in the occupied territories) and of the kind of politicking that Israel's major political parties play in that area? I did not. Nor did I say anything about the bitter in-fighting that goes on within all the bigger parties. No.

But enough was revealed to cause some of you to give up in despair, no? Well, don't despair and don't go blaming some mythical Jewish trait for the puzzling political picture in Israel. It will be more helpful to try to understand why there is such a proliferating political phenomenon than to bemoan or despair of what exists.

I, for one, believe that, generally speaking, politics reflect the strivings of sections of a people for the attainment of their needs and the realization of their aspirations. Politics and

political parties may reflect national, social, religious and even ethical objectives. But social interests often seem to be an overriding, motivational factor.

No country -- not even the strong and stable ones -- are free of inner contradictions and, therefore, of political diversifications and of political conflict. Canada, for instance, is considered to be a rich and strong country yet she has no less than five major political parties and many smaller ones as well. Israel is, of course, no exception to this general rule. On the contrary, the factors that create political confrontations elsewhere are more accentuated in the Jewish state because of the unusual circumstances that prevail there.

When the land in search of its people and the people in search of its land finally met, everything had to happen in the greatest of haste. Actually it was a matter of life and death for both.

Thus: the early waves of immigrants had to be received before there were homes or jobs for them; they came from lands whose educational and cultural backgrounds differed in terms of centuries, before the tents could be pitched for the newcomers all able-bodied persons -- men and women --

had to be miraculously transformed into a desperately fighting military force. In varying degrees of intensity those problems and those tasks remain to this day.

Israel is not a socialist country, as some uninformed but well meaning (or irresponsible) people suggest, from time to time. The only area of true, democratic, voluntary form of egalitarian life in Israel or, for that matter, anywhere else in modern society, is in the kibbutz sector of Israel. Elsewhere, the profit principle is the determining factor. True that there is a large area of a "mixed economy" i.e. government ownership; institutional ownership (Histadrut etc.); governmental-institutional; government / institutional and private capital and a growing area of pure, private ownership.

The fact of life is that neither egalitarianism, in the modern sense, nor the just society of prophetic yearning now exists in Israel. There are very rich and very poor among the people. There are gaping social differences in the land and the prevailing morality and ethical (or unethical) practices of the market place leave, not only much to be desired, but much to disapprove and to combat.

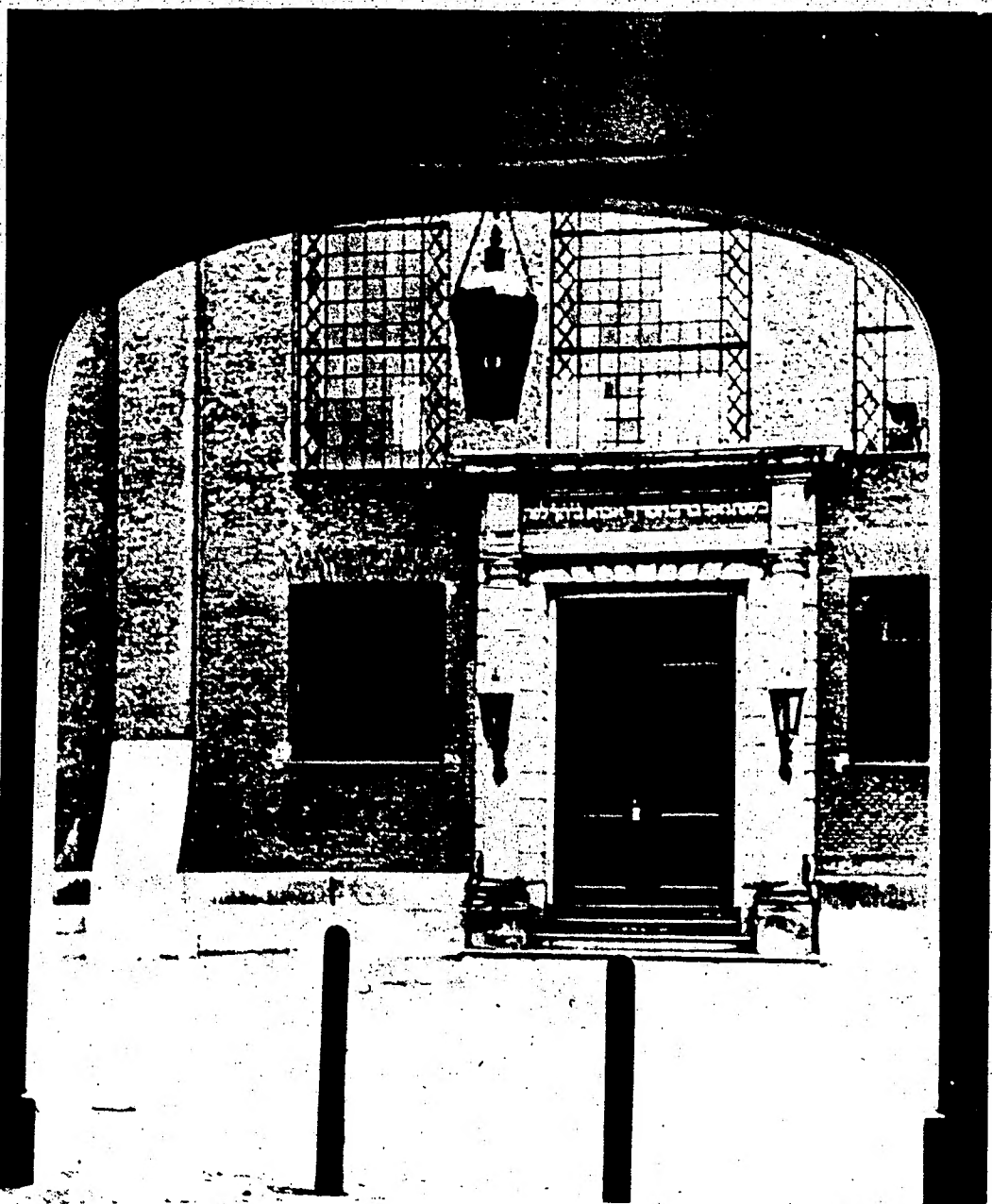
Add to this socio-political montage

the diverse question of what the peace terms should be and the importation into Israel of the pre-Israeli Zionist political parties (that functioned and battled in Europe) and the current political picture is easier to recognize.

Next to the battle for the defence of the country there goes on -- in countless ways and forms -- the battle for the future character of the Jewish state -- for the soul of Israel: Religious and secular forces are not yet at peace with each other. Doves and hawks contend. The merging of the different communities (European, Eastern, American, Russian, Georgian etc. etc.) into a single Israeli human stream is an historic process which has only begun.

Above everything, there is the socio-economic challenge that permeates (or should) all thoughtful minds in Israel. Will it be a modern, egalitarian society or a land based on prophetic principles? Or, heaven forbid, will Israel be a "country like all others" in which justice and brotherhood only receive lip service?

So, there are lots of parties; each emphasizing a special grievance or special objectives. Can it be otherwise? Not for the moment but it will change; it must change and we must help it to change soon. And the sooner the better.



View of the front of the old Talmud Torah Synagogue in old Amsterdam.

Talmud Torah Synagogue survives many centuries

By ETHEL MILLER
AMSTERDAM

The story of the Talmud Torah Synagogue begins in 1639 when the amalgamation of Amsterdam's three Sephardi congregations, the Beth Ya'acob, the Neveh Shalom and the Beth Yisrael. The founders of all three congregations were predominantly Marranos, the earliest being formally constituted in 1604, despite the fact that Jewish religious services were not officially permitted. In fact, only the previous year Rabbi Uri Halevi had been arrested and imprisoned for conducting services in his home.

After the rabbi's release, services were discontinued for several years. However, a protocol issued by a Dutch notary in 1618 discloses that prior to 1610 prayers were held at the home of Guiness (Simon) Lopes da Costa, otherwise known as Jacob Tyrado. This gentleman was a founder of the Beth Ya'acob Synagogue which was established in 1614 in a house on the Houtgracht.

In 1612 the Neveh Shalom Congregation had built a "big new synagogue" which strained the relationship between the Jews and the elders of the Dutch Reform Church. The latter were so annoyed that the Jews were openly meeting for worship that they initiated a course of action which resulted in the temporary closing of the synagogue. The third of the congregations, the Beth Yisrael, opened its synagogue doors in 1618.

A final protest was made by the Protestant elders in 1623 when they presented evidence to show "examples of the Jews grievously blaspheming the Christian religion..." but the civic authorities failed to respond. From then on, the Dutch Reform Church in Amsterdam raised no further objections against Jewish religious observance.

When in 1630, the Dutch captured Brazil from the Portuguese, the Jewish merchants of Amsterdam, who participated largely in the ventures of the Dutch West Indies Company, showed great interest in this newest Dutch possession. Because the Inquisition had not penetrated yet to this far-off colony, many Marranos had settled in Recife and Pernambuco and soon after the Dutch conquest, they were joined by a number of Jewish immigrants from Amsterdam. Among these newcomers was Rabbi Isaac Aboab da Fonseca, to become minister of one of Recife's chief synagogues.

In 1654 Portugal regained possession of Brazil and the Jews were granted the same amnesty as the Dutch Christians; three months in which to settle their affairs and leave the country. Rabbi Isaac

da Fonseca who, with the rest of Recife's Jewish community, endured the siege of the city, later described these horrors in a poem as "the fiery furnace and the terrors within."

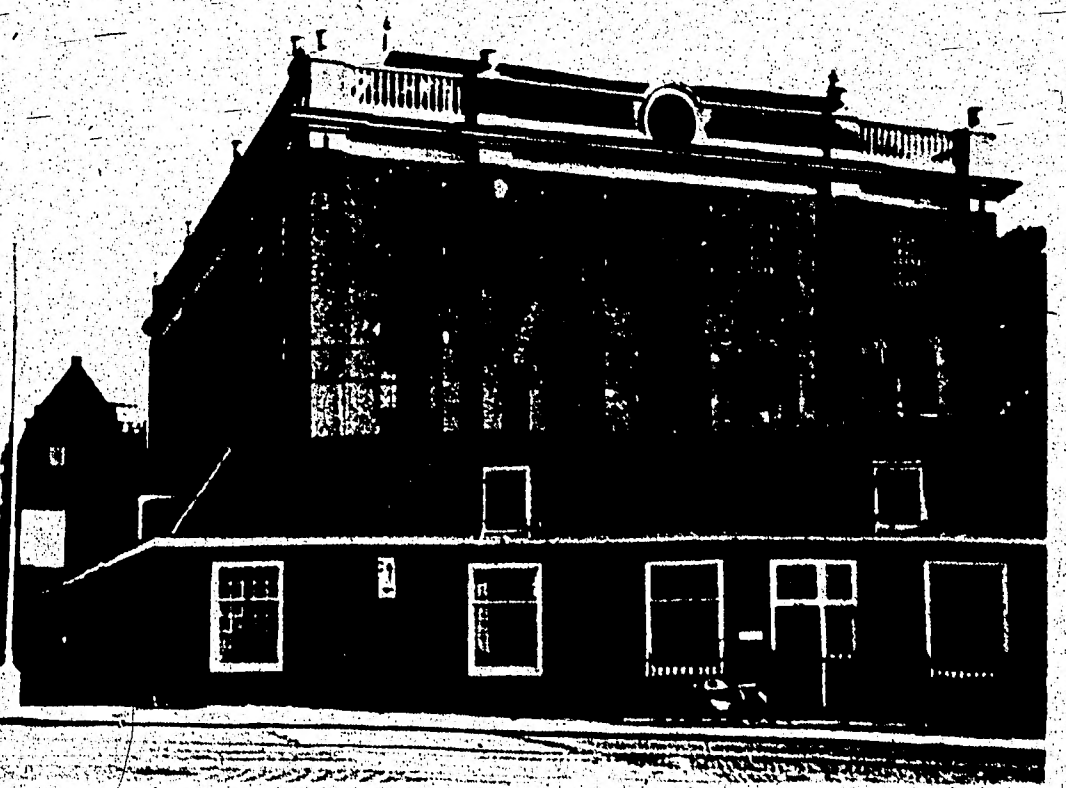
On his return to Holland, the rabbi became haham (chief rabbi) of the Talmud Torah Synagogue and in November 1670, with the concurrence of many members, he presented a petition to the parrassim (officers) in which he pointed out the need for a larger building. Their response was favorable and the four foundation stones were laid in April, 1671. Unfortunately, completion was delayed until the war between Holland and France ended in 1674.

In spite of the setback, the first service in the new esnoga was held in 1675. The synagogue appears today much as it did when first erected. A short passage leads to a cobbled courtyard surrounded on three sides by a series of low buildings which form a wall between the street and the synagogue property. Formerly these buildings housed the various offices and school rooms of the synagogue; today they have been converted into a small chapel where daily services are held, the secretary's office and the Eitz Haim, the unique library of Sephardica. Facing the passage is the synagogue's entrance, over which is inscribed, in Hebrew, the verse "I will come into Thy house in the multitude of Thy loving kindness."

Inside the building, to the left are the stairs leading to the ladies' gallery; to the right one enters the main sanctuary where the wooden-backed benches on either side of the centre aisle face inward towards the Bimah. The ark, of dark mahogany, is divided into three sections and over the centre portion rises a carved panel enclosing the 10 Commandments.

A massive brass perpetual light hangs before the left side of the ark while the centre aisle is bisected by a row of brass chandeliers suspended from long brass chains, each containing many large wax candles. Ledges behind the last rows of benches hold heavy brass candlesticks, duplicates of those at the four corners of the Tebah. This interior was painted by Emanuel de Witte in the late 17th century and now hangs in Amsterdam's Rijksmuseum. Copies by other artists are on view in the Sephardi Congregations of Amsterdam Collection and in the Israel National Museum.

In part a result of the Second World War, the congregation's numbers are now depleted, yet services continue and the "mother" of the Sephardi congregations in England and the Caribbean, in North and South America, continues to serve as a focal point of strength to her daughters overseas.



A full view of the Talmud Torah Synagogue whose history goes back to 1639.

Organizations and People

what's new...

by Miriam Herman

TEACHER SEMINARS

More than 50 teachers from Jewish schools attended the Teachers Growth Seminar held by the Board of Jewish Education in Toronto. The seminars, which ran from Aug. 27-31, featured three lecturers from the United States. Rabbi Zvi Yehuda, professor of Bible studies and rabbinics at the Cleveland College of Jewish Studies, gave a five-lecture series on Biblical Heroes and Their Moral Dimensions, a study on the moral issues in the biblical text. Samuel Steinberg, school consultant and director of the Midras Institute of Jewish Studies in Essex County, New Jersey, and specialist in audio-visual teaching aids, lectured on the B'yad Halashon method of teaching Hebrew—he gave one session for beginners and one for teachers who had taught Hebrew before. Dr. Gertrude Moskowitz, associate professor of foreign language education at Temple University, Philadelphia, lectured on Interaction Analysis, a discussion on the methods of evaluating what is taking place in the classroom.

HAPPY REUNION

Twenty-five years ago a group of teenagers arrived in Canada from Europe, brought over by the Canadian Jewish Congress. Well, on Saturday evening, Sept. 8, they are all gathered at the home of Mr. and Mrs. Samuel Ganz, 16 Dorchester Dr., Downsview, to celebrate the anniversary. The party is being hosted by Gilda Ganz, Miriam Justin and Fay Lefkowitz. Also in honor of the occasion some funds will be raised to be presented to Congress.

BETH SHOLOM INSTALLATIONS

A gala evening is ahead for Beth Shalom Congregation. On Saturday, Sept. 8, they are having a combined installation of presidents. Synagogue President Louis Burke, Brotherhood President Mendel Green, Sisterhood President Belle Serota, and Young Married Couples President Barbra Lev, together with their executives will all be installed at a ceremony conducted in the synagogue sanctuary by Rabbi David Monson assisted by Cantor Ephraim Rosenberg. The service will be followed by dinner and dance.

ORT LUNCHEON

Israeli Consul Shmuel Ovnat and Mrs. Ovnat will be on hand for the Toronto Women's ORT Givatayim Chapter annual scholarship luncheon. The luncheon is set for Wednesday, Sept. 5, at 12:30 p.m. at the home of Mrs. A.B. (Sophie) Bennett, a national honorary president of the organization, 5 Burton Rd. Proceeds are to go to the ORT school in Jerusalem. Luncheon co-chairmen are Eve Wittenberg and Helena Miller.

TORAH HIGH

The NCSY Torah High of the Central Region of the National Conference of Synagogue Youth is a free Jewish high school offering a part-time program of contemporary Jewish studies. Classes are held Monday evenings (one at 7 p.m. one at 8 p.m.) at Shaarei Tefillah Synagogue, Neptune and Bathurst Streets, beginning Sept. 17. Courses offered are under the headings of Bible, Mishna, Mitzvot, Halacha, Rambam and elementary Hebrew. For information phone the NCSY office at 63NCSY6.

HELP!

As you know, a survey on Jewish education is being conducted by the United Jewish Welfare Fund and the Board of Jewish Education in Toronto. Part of the survey involves interviewing families. Volunteers are needed to conduct these interviews. If you can spare three to four hours for four to six weeks, please contact the co-ordinator of survey volunteers Debby Vigoda at 781-1068 or 781-5091.

LZA TRUST FUND

The Canadian district of the Labor Zionist Alliance has established a special trust fund for educational and cultural activities. Named the Brandeis Educational and Cultural Trust Fund, it will be providing support for the organization's youth activities, choir, Hebrew classes, community relations, folk dances, and the annual lecture series. The fund's board of directors include Torontonians Harry Weinstein, David Zlot, David Cooper, Aaron Sadoff, Albert Cohen and Henry Cohen - Sittayoun. Additional directors from other Canadian cities will be co-opted.

YOOHOO, SCHAPIRO

If your name is Schapiro you can get a coat-of-arms exactly as described in heraldic archives. Apparently Halbert's Inc. of Bath, Ohio, discovered the Schapiro coat-of-arms while doing research on the origin and meaning of family names. For a nominal fee they will send you an artist's drawing of the coat-of-arms printed on parchment paper suitable for framing. Along with it comes a one-page report of what the name means, its origin and other family names associated with it.

BEAT-THE-TRAFFIC

For those who are planning on spending the Labor Day weekend in town rather than battle the holiday highway traffic, the Professional Club is having a Beat-the-Traffic dance Sunday, Sept. 2, at 8:30 p.m. at the Labor Zionist Centre, Viewmount Avenue.

Traditional institution campaign to honor Tanenbaum

TORONTO—

The 1973 campaign of the Central Fund for Traditional Institutions will be launched in Toronto on September 19 at a dinner honoring Joseph Tanenbaum, long a devoted supporter of the fund. The campaign goal is \$100,000.

The Central Fund annual campaign, authorized and administered by the United Jewish Welfare Fund, was set up 15 years ago to ensure support for religious, educational and welfare institutions in Israel, the United States, Canada and other countries which normally receive funds through door-

to-door collections by mesh-ulochim — itinerant collectors—or through mail solicitations.

According to Lewis J. E. Moses, chairman of the Toronto campaign, the annual drive "eliminates the wastefulness of close to 200 separate fund-raising efforts by consolidating them into one annual campaign, the proceeds of which are allocated directly to institutions, rather than through intermediary collectors."

The dinner launching the campaign will be held at Shaarei Shomayim Synagogue with Rabbi Bernard A. Poupko, national vice-president

of the Rabbinical Council of America, as guest speaker. Cantor D. Klein will be featured in a musical program.

Moses said tribute will be paid at the dinner to Joseph Tanenbaum "for his generous support of all religious and educational institutions in Toronto and in Israel. He is an outstanding leader of the Jewish community and the Central Fund is honored that he has accepted our invitation to be our guest of honor. We are looking forward to a large attendance for this special occasion."

The chairman added that the Central Fund has for



Joseph Tanenbaum

many years been the pillar of support for Torah education and the campaign should be supported especially by the religious community, as well as by the community at large. The 1973 campaign will concentrate on securing long-term pledges of fixed amounts each year. "In this way," he said, "the Central Fund can be assured of the continuity of its work."

As a condition of belonging to the Central Fund, all beneficiaries must agree to relinquish their own operating campaigns in Toronto. Beneficiaries cover practically the entire spectrum of traditional causes in the Jewish world. Included are yeshivot, Torah-vocational

schools, schools for girls, hospitals, homes for the aged, nurseries, orphanages and sick aid societies which have existed for generations and are widely respected for their accomplishments.

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Club head a testimony to blind's ability

TORONTO—

Can a blind man succeed in his community?

Hy Weinstein, president of the 80-member Hebrew Club for the Blind at the Northern Branch of the Young Men's and Young Women's Hebrew Association can testify that blindness need not be a deterrent to a meaningful life.

Ten years ago Weinstein lost his sight, and with it lost both his confidence and his reason for living. Today, thanks to the 'Y' club he has found himself and become an active leader conducting group meetings and representing the club in community activities.

The Hebrew Club for the Blind was founded 13 years ago primarily for social reasons. The members, whose ages range from 25 to 102, meet monthly at the Northern 'Y'.

"A group of people in the community responded to the need for the blind to get together," says 'Y' worker, Mrs. Sorel Park. "The program has been very dependent upon volunteers from the community. The club uses 'Y' facilities and we provided the staff personnel. Membership in the 'Y', however, is not a requirement

for joining the blind club."

The Hebrew Club for the Blind is but one of many demands for service made of the 'Y'. "The existing Northern building," says Mrs. Park, "cannot provide the proper facilities much longer due to membership expansion and program demand. Additional space just has to be provided."

A community-wide campaign to raise \$6.5 million for the 'Y' completion began August first. Two-and-one-half million dollars have already been received in private and members' donations.

The money will be utilized to build two new wings, one for cultural development groups such as the Hebrew

Club for the Blind, and the other to expand the physical education program. Construction is slated to get underway in the spring of 1974.

The Hebrew Club for the Blind is unique in that it has a dual executive. Sorel Park explains: "Everyone on the executive has a sighted volunteer partner." It is interesting to note, she adds, "that although the group's intentions were purely social at first, that we have now expanded into a Blind Club Workshop."

The workshop is funded by a New Horizon Grant of \$9,000. The club members are brought to the 'Y' on North Bathurst Street two mornings a week. During workshop hours, the blind men and women make clothes, hangers, tissue boxes, toys, table decorations, stuffed animals and dolls. Monies earned from the sale of articles allow for the planning of additional programs.

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...about people



Rabbi Mitchell Serels

Rabbi Mitchell Serels, formerly of Toronto's Petah Tikva Congregation, has been appointed associate director of the Sephardic activities program at Yeshiva University and will also be serving as assistant to the director of the Community Service Division there. The program is designed to help sustain the Sephardic heritage for Spanish and Portuguese Jewish communities about 100,000 strong throughout the U.S. The 25-year-old Yeshiva College graduate will be working in conjunction with the Hahem, Rabbi Solomon Gaon who directs the university's Sephardic studies program and with Rabbi Herbert Dobrinsky, executive assistant to the president of Yeshiva University and head of the Sephardic Community Activities program.

World famous harpist Marcel Grandjany (he has performed with the Toronto symphony as guest soloist) was guest of Max and Jeanette Goldhar a couple of weeks ago. The French-born 82-year-old musician and his wife and son were touring Niagara Falls and dropped in to see the Goldhars on the way back to New York—Mrs. Goldhar, a harpist, is his student. Mr. Grandjany, who heads the harp department at New York's Julliard Conservatory of Music, leaves shortly for Israel where he is to be senior judge at the fifth Harp Festival to be held in Jerusalem from Sept. 8-23. The Goldhars will also be there, as guests of the festival—

they sponsored the 1961 festival and have given a harp to the Israeli Philharmonic Orchestra. The festivals have been held every four years since 1957 and Mr. Grandjany was judge at the very first one. This year 37 contestants (up to the age of 35) will be coming from all over the world to participate in the competition.

CJN happenings—Our advertisers will be sad to learn that advertising co-ordinator Abela Adelman (Abbi to us) leaves at the end of this week after 15 months as a CJN office staffer. She is going to be advertising secretary at Whitest Publications—they put out Toronto Office, Campus Magazine and CIPS (computer) Magazine. Abbi hails from Windsor and is the daughter of Dr. and Mrs. Maurice Adelman. Dad is head of the chemical engineering department at the University of Windsor and the Adelmans are presently on a year's sabbatical in Bath, England, to do a sociological research into scientists' responsibilities to society.

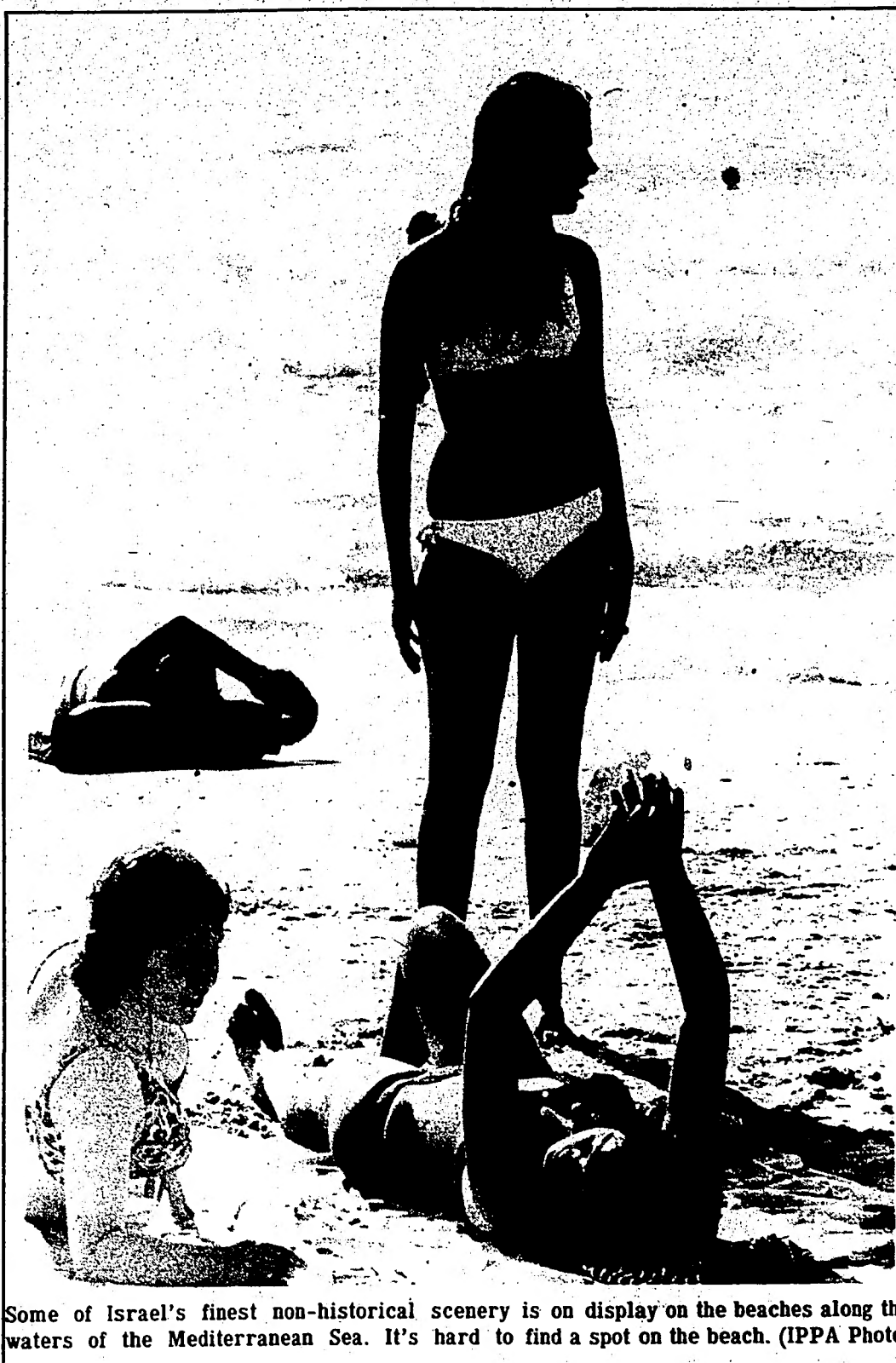
And CJN columnist Horace Brown was recently appointed to an Unemployment Insurance Commission's board of referees which handles appeals. The three-person board, comprised of a chairman and representatives of the employee and employer (Mr. Brown represents the employer), meets periodically to listen to evidence and report their findings accordingly.

If you are an early Sunday morning riser, you might have caught the Aug. 26 CBC 8 a.m. radio program *Voice of the Pioneer*. It featured a Jewish person for the first time — the remarkable, 94-year-old Arthur Cohen, lawyer, film industry pioneer and son of the late Magistrate Jacob Cohen. The interview is the result of the work of two Toronto freelance writers, Susan Cohen (no relation) and Cyril Troster, who had a LIP grant to research the oral history of the Jewish settlement in Ontario. In the course of four months there were 100 interviews conducted with Jewish persons ranging in age from 50-102.

Another Jewish lawyer has been appointed to the Ontario Supreme Court. He is Allan Goodman, 51, of Welland, who moves to Toronto with his family to take up his post Sept. 1. A McMaster and Osgoode Law School graduate, he has been practicing law in Welland since 1944.

Louis L. Fenkell, Synagogue Chairman

Travel



Some of Israel's finest non-historical scenery is on display on the beaches along the waters of the Mediterranean Sea. It's hard to find a spot on the beach. (IPPA Photo)

New airplane for TransAtlantic

A new category of airplane, offering considerable advantages over its predecessors, has been added to

the heavily travelled transatlantic route with the introduction of Swissair's new DC-10-30.

The tri-jet from McDonnell-Douglas in California, latest in a successful history of "DC" planes, is now in regular service with Swissair bringing a new dimension to scheduled airline service.

In addition to the luxury and spaciousness inherent in its wide cabin -- only two feet less than the Boeing 747 -- the three-engined DC-10-30 incorporates advances in propulsion, aerodynamics, structure, avionics, flight control systems and environmental compatibility. The new multi-market airplane, of which the DC-10-30 is the long range version, is the latest in a series of commercial transports begun 38 years ago by Douglas. The first DC-10 was started in January, 1968, and made an impressive maiden flight on August 29, 1970. Advanced propulsion systems have made the DC-10-30 the quietest and cleanest commercial jetliner in existence as well as economical.

Although each of its three engines produces twice as much take-off thrust as the jets on a conventional four-engine plane, it is almost smokeless and noiseless due to high bypass-ratio turbo fans.

Scandinavia boosts tourist image

The marketing men at Scandinavian Airlines are counting on the coming fall/winter season to consolidate and improve on the gains which the airline and its travel agents reaped from last year's "big winter break-through."

From October through March last, SAS boosted its passenger sales by 15 per cent and increased its share of the market, thanks to a resurgence of business traffic and the combined effect of low excursion and GIT fares, special package offerings and other attractions for both individual and group travellers.

According to Hans J. Dedekam, manager for Canada, "we really broke the barrier last year to achieve public acceptance of Scandinavia as a good 'fun' destination for winter tourists. So, for the coming 1973-74 season, our plan is more of the same -- with special emphasis on value for the dollar."

Building on the assumption that IATA fares will continue through March, 1974 at presently agreed levels, SAS and co-operating wholesalers have improved many existing packages, extended them to additional areas of Scandinavia and Europe, and negotiated ground prices "to put even more substance in the package and stretch the dollar further than ever before."

Virtually all travellers to SAS' Copenhagen and Bergen gateways will be able to use an expanded "Day on the Danes" and a new "Day on the Norwegians" arranged through the respective National Tourist Offices, which will include free car and bicycle rentals, lunch and refreshment, sightseeing and even gifts.

For the independent traveller, SAS will offer Scandinavian Hotel Bargains at a range of hotels in nine major cities. These will comprise room with private bath or shower, transfers, continental breakfast, tax and service charges, for as little as \$11 a night, with reduced prices for the second night. They are available at Copenhagen, Aalborg, Aarhus, Oslo, Bergen, Stavanger, Gothenburg, Stockholm and Malmö. Accommodation ranges upward to deluxe categories, but with similar thrifty rates.

SAS' premier attraction for the rapidly growing 7/8 day GIT market will be the Scandinavian Breathers, which are defined as "holidays that don't take too much time, or cost too much money."

Starting as low as \$301, including air transport from Montreal, they feature principally two attractive packages in Copenhagen with guaranteed departures twice a week from Montreal throughout the season. Fly-drive packages are included.

These packages and other group movements can be combined with SAS' special interest programs, which provide professional, cultural or other interest to give additional substance to the travel experience. These one night packages at deluxe hotels in Bergen, Copenhagen, Gothenburg, Oslo, Stavanger and Stockholm include room with bath, continental breakfast, sauna and cocktail, transfers, taxes and service charges for an all-in rate of \$19.95 -- unchanged from last year.

A feature of the businessman's package is the availability of special Marketing Services at all six cities, through which marketing, banking and business information and other services can be arranged.

An intensified convention and incentive program based on two of Europe's most modern facilities--the Scanticon in Denmark and St. Erik's-Messan at Stockholm --will provide a mix of business and pleasure for as little as \$456 per person for a full week, including airfare from Montreal. For the first time, SAS

will also offer affinity charter packages to Copenhagen and Stockholm, providing one week programs including hotels, sightseeing, entertainment and a number of meals for only \$219 per person, double occupancy, as well as the air transportation.

There are also one-week SAS ski charters to Lillehammer and Voss at \$219 to \$249 per person.

Hans Dedekam said that "our emphasis for the fall/winter period has been on getting the public top value for the bottom dollar."

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Nov. 3	RAFFAELLO	9	360
Nov. 10	MICHELANGELO	7	280
Nov. 13	RAFFAELLO	10	400
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Nov. 27	MICHELANGELO	8	320
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EKSTEIN, Ernest—On Aug. 24, late of 115 Bannockburn Ave.

GOTTLIEB, Molly—On Aug. 22, late of 20 Harlock Blvd., GREENSPAN, Annie — On Aug. 16, late of Toronto.

HAMPLE, Annie — On Aug. 19, late of 132 Viewmount Ave.

KRIVY, Belle—On Aug. 21, late of 3171 Bathurst St.

LANGER, Paul Steven — On Aug. 23, late of 31 Wild Rose Cres.

LINETSKY, Jack—On Aug. 17, late of 205 Brighton Ave.

MARKS, Alice—On Aug. 19, late of 8 Menin Rd.

POMERANTZ, Jennie — On Aug. 24, late of 5935 Bathurst St.

ROGOW, Amy—On Aug. 23, late of Mississauga.

RUDNICK, Esther—On Aug. 24, late of 3560 Bathurst St.

SHAFRON, Sarah—On Aug. 16, late of 3560 Bathurst St.

SHINE, Bessie—On Aug. 20, late of 37 Beaver Valley Rd.

STEIN, Jeffrey Mathew — On Aug. 17, late of 55 Lyndhurst Ave.

WESTSTEIN, Basha—On Aug. 24, late of 19 Meadowbrooke Rd.

BACH, Randy—On Aug. 22, late of 652 Vimy St., North Bay.

BLUMENTHAL, David — On Aug. 18, late of Tampa, Florida.

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MARKS, Alice—On Aug. 19, late of 8 Menin Rd.

POMERANTZ, Jennie — On Aug. 24, late of 5935 Bathurst St.

ROGOW, Amy—On Aug. 23, late of Mississauga.

RUDNICK, Esther—On Aug. 24, late of 3560 Bathurst St.

SHAFRON, Sarah—On Aug. 16, late of 3560 Bathurst St.

SHINE, Bessie—On Aug. 20, late of 37 Beaver Valley Rd.

STEIN, Jeffrey Mathew — On Aug. 17, late of 55 Lyndhurst Ave.

WESTSTEIN, Basha—On Aug. 24, late of 19 Meadowbrooke Rd.

BACH, Randy—On Aug. 22, late of 652 Vimy St., North Bay.

BLUMENTHAL, David — On Aug. 18, late of Tampa, Florida.

BRAND, Albert—On Aug. 18, late of 47 Acton Ave.

EKSTEIN, Ernest—On Aug. 24, late of 115 Bannockburn Ave.

GOTTLIEB, Molly—On Aug. 22, late of 20 Harlock Blvd., GREENSPAN, Annie — On Aug. 16, late of Toronto.

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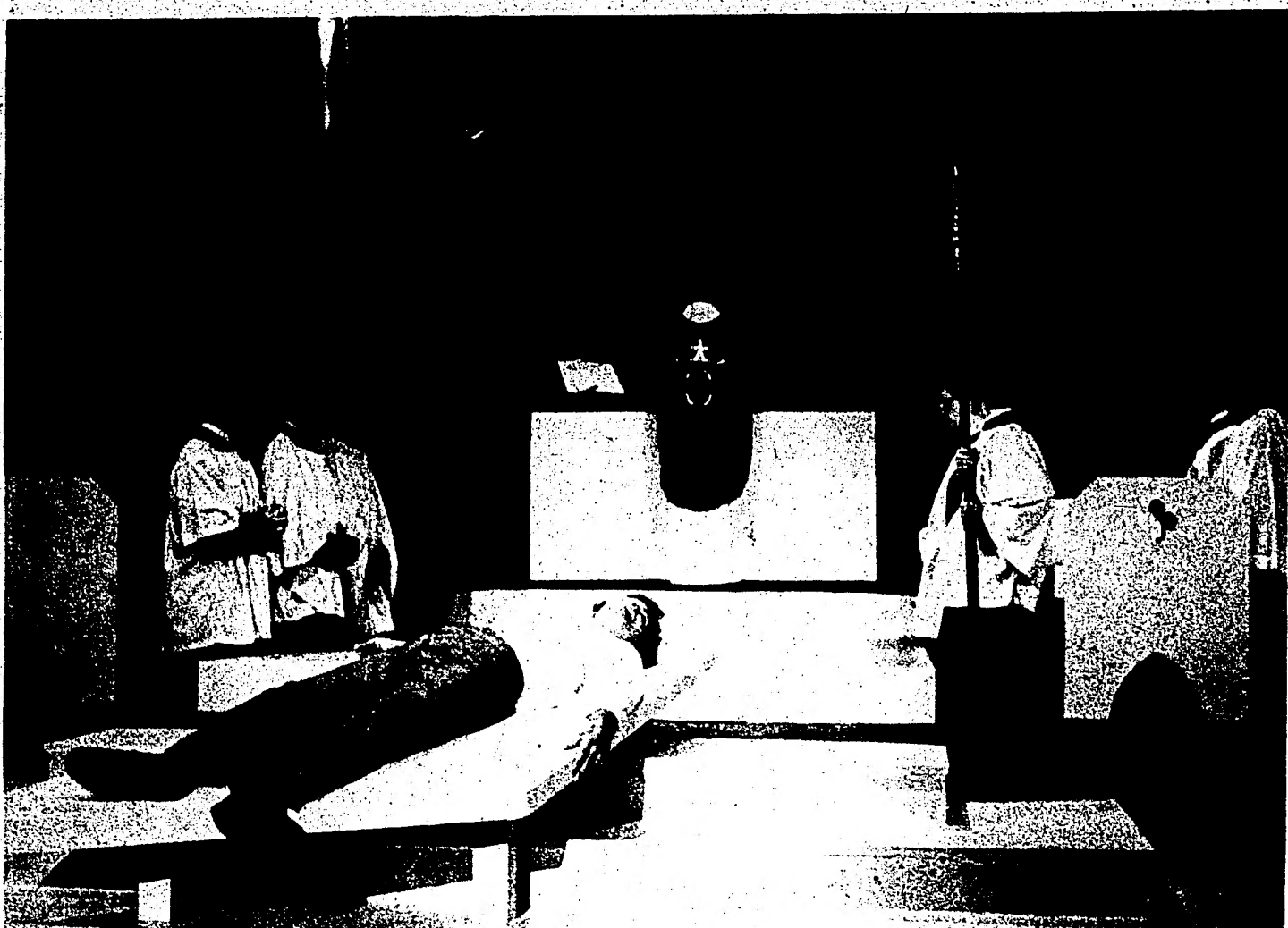
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Arts



The Blizzard Company in Paul—Don Dovey as Paul. This is an Ontario Youththeatre production by Creation 2.

Commendable sensitivity, honesty in new play on volatile matter

theatre

By JENIVA BERGER

What intrigued me about a new Canadian play called Paul was its volatile subject matter: an adolescent Jewish boy brought up in a Roman Catholic orphanage who discovers his heritage and in turn becomes tormented, torn between his discovery, his needs, and the Church's hold on him.

Meaty stuff for a young summer company called Blizzard, only in its second year. More intriguing when you realize the students, ranging in age from 21 to 15, have had no exposure to the problem save from drawing on Robert Lewis' 1968 novel Michel, Michel, which, if you recall, dealt with a young French Jew reclaimed by his surviving relatives after being raised in a Roman Catholic home during the Holocaust.

Blizzard's Paul is a Quebec boy turned over to an orphanage as an infant by his widowed Jewish mother, who, 11 years later, after a breakdown and other such hard times, remarries and tries to contact her son. Spurred on by a brash friend, the couple is turned down flatly, first by the Mother Superior, and eventually by the Cardinal, while Paul, a quiet, religious boy with aspirations to the priesthood becomes emotionally upset when he learns the truth of his parentage.

Creation '1, a year-round theatre ensemble, was responsible for the direction and scripting (under the sponsorship of Ontario Youththeatre) more specifically from two of its permanent members, Murray Coolican and Gary Reeves. They described the play as a foray into the "decadence of religion and society through people who have lost sight of God and humanity."

Much of the dialogue in the show does come from the students exploring the meaning of the play itself, and an early exercise into insight was having some of the Jewish members of Blizzard describe their thoughts and feelings about their religion and anti-Semitism, while the non-Jewish members rapped with them. The eye-awakening thing the non-Jews learned was Judaism is not just a religion but a whole way of life, past and present, which sounds pretty basic to Jews. But considering that in the play, many non-Jews found themselves playing Jews while several Jews played Christians, the exercise becomes less academic and more of an accomplishment.

I liked many things about Paul especially the effort to assign good and bad to both sides without stereotyping. At least one salvageable Catholic, in this case a priest who defies the Cardinal and brings Paul's parents to him, lessened the heaviness of the condemning schoolmates and surly parish priests, while a Solomon-wise Uncle Daniel, preached love and understanding over the bantering of the pragmatic rabbi (smiling stonily during a council meeting of Christians and Jews) and the aggressive-ness of "well meaning" friends.

But Paul, the human being is still the heart of the matter, and the Blizzard company never fails in its attempts to keep it so. Interwoven with the pride and prejudice is the portrait of a boy who begins wondering what Jews are, what he is and what God's love constitutes as he sinks into a sickly torpor, taunted by his friends, his conscience and his own burning questions. Wisely, authors, directors

and actors do not solve his problem. They freeze Paul and his parents coming together for that first meeting at the final blackout, and the answer is a non-answer, but gnawingly real.

Blizzard gives us no

strong performances, but commendable sensitivity and honesty, and Creation 11 lends its support with imagination and crisp staging. Paul plays at the University College Playhouse until September 1st.

Mirvish Art Conglomerate pulls cultural coup with art book store

art

By PAULA DAVID

The Mirvish Art Conglomerate has produced another cultural coup for Toronto once again! David Mirvish Books on Art at 559 Markham St. is a unique store in Canada, and promises the same potential on an international level. The ship is managed by Torontonian Edward Borins, and deals strictly with art books.

In a field as lucrative and diverse as art literature, a minimum amount of basic knowledge and a maximum amount of discernment are both necessary. This type of specialization has the potential to become a garish clip-joint, filled with flashy sensationalistic coffee-table tomes. Credit is due to the Mirvish - Borins team for stocking the store with an excellent variety and scope of art historical, technical, photographic, theoretical and general interest books. A rare service provided by the store is an extensive range of museum catalogues, priced reasonably, and literally impossible to find anywhere else in Canada. Being afflicted with the

phobia for collecting art books myself, I can honestly say that with the exception of New York City, the David Mirvish Books on Art store is the only comprehensive shop of its kind. The prices are competitive, and in some instances even cheaper than university book stores, which are supposedly non-profit. Furthermore, I was delighted to find several out-of-print books that I had been searching for sometime—that were priced accordingly. Prices range from 25 cents up to the hundreds of dollars for very rare books, and what Mr. Borins doesn't have in stock he will employ his contacts around the world in order to find it. He is offering a mail order catalogue service, as well as the tracing and personal order division.

The store opened for business on July 14 of this year, but the official opening is September 22, and promises to be an exciting opportunity for collectors. There will be 21 Frankenthaler books on sale, with original painted and signed covers by the artist. Hopefully, Miss Frankenthaler will be present to meet the buyers. In the tradition of the David Mirvish Gallery, the store concentrates on contemporary material, but it should be understood that books on all other periods are also available. The building is spacious, simply decorated, and the books are so well organized and displayed that it makes browsing a pleasure. There is a "new arrivals" table and three prominent "specials" tables, where the prices are excellent, and the books constantly rotated.

Books make excellent special occasion gifts, and if chosen discriminately, can give pleasure for many years. The choice ranges from sophisticated academic theorists to an amazing array of general selections. Borins promises at least 30 volumes of specific Jewish content and the eventual installation of a specially designed area.

Electronic opera minus gimmicks

music

By RICK KARDONNE

Tel Aviv a major cultural centre? Yes, as indicated by some recent events in music, theatre and film that Diaspora Jewry should definitely know of.

One of the most important and innovative serious works of music anywhere has been recently premiered in Israel: Joseph Tal's electronic opera Massada. It is a multimedia musical dramatization of the epic tragic battle, utilizing not only electronic synthesizers but also electronic distorters of conventional orchestral instruments, together with a dance troupe and opera cast.

Massada goes far beyond the gimmickery of John Cage and Karlheinz Stockhausen to produce the most advanced and integrative electronic composition to date. I only hope that the Israel consulates in Canada will soon have tapes of this important symphonic work available for listening, and that this piece shall soon be performed by major North American orchestras, including the Toronto Symphony Orchestra.

The largest-scale Israeli movie so far has just been released: the film version of the hit musical Kazablan. Composed by Dov Seltzer (who also scored I Love You Rosa) and produced-directed by Menachem Golan, this concerns a Moroccan Jewish hero of the Six Days War who falls in love with the daughter of Polish Jewish immigrants. Highly praised

by the Jerusalem Post, Kazablan is a frank examination of intra-communal tensions as well as being a thoroughly entertaining show. It reflects very favorably on the basic health of Israeli society as well as the highly promising state of the movie scene there. There are a number of highly original playwrights currently writing extremely imaginative and provocative

plays for the Tel Aviv stage. Among them are Nissim Aloni, whose Gypsies of Jaffa is a unique treatment of the Holocaust theme; Chanoch Levin, whose long-running Hefetz satirized on-shipmanship in Israeli society, and Amos Kenan, who blends the surrealism of Ionesco into the colloquial reality of Israel today. From reading Mendel Kobansky's Jerusalem Post accounts of these

playwrights, one really gets the feeling that they have picked up from where Beckett, Genet and Kopit left off in the late 60s and have gone much further. In addition, the Cafe La Mama experimental theatre has established a Tel Aviv outlet, and Hebrew-language versions of—That Championship Season and Inner City have proven to be very popular.

Beyond Stonehenge

4,000-year-old wonder revisited

books

By BERNARD BASKIN

BEYOND STONEHENGE by Gerald S. Hawkins, Fitzhenry and Whiteside. THE GOLD OF THE GODS by Erich von Daniken, Dent and Sons.

For untold millennia man has worshipped the sun and moon. These probing eyes of heaven provided light and heat, punctuated the year with seasons, and caused the ebb and flow of the tides. When kindly disposed toward earth-dwellers, they brought health, power, and plentiful crops.

In order to placate the sun god, the Aztecs practiced unspeakable cruelties. Japanese followers of Shintoism believed their emperor descended from the sun and he and his issue would rule eternally. Ninety-three million miles above, the sun burns, hydrogen turns into helium and the released energy continues to flood out as it has through four billion years.

Professor Gerald Hawkins is a well-travelled scientist affiliated with the Smithsonian Astrophysical Observatory. He believes primitive man had a sophisticated time-factored consciousness. This prompted him to build impressive structures and create magnificent works of art beyond his immediate or practical needs in order to establish an astronomical link with the gods in the sky. He maintains Stonehenge, the "eighth wonder of the ancient world," is over 4,000 years old and its construction and alterations took more than five centuries. He believes it was an elaborate astronomical observatory and its famous concentric circles were used for computing the phases of the moon and determining when eclipses would occur.

Seeking confirmation for his theories, Hawkins set out on a lengthy journey. At Stonehenge, on the day of the summer solstice, he took pictures of the rising sun. He visited the mammoth temple of Amon-Ra in Egypt where sun observations were made by the Pharaohs, and delved into the unexplained activities of the pre-Columbian mound-builders in the U.S.

In Peru, where unsolved mysteries abound, Hawkins ascended Machu Picchu, the hidden city of the Incas, and studied the Intihuatana—a vertical stone fashioned to read the movement of the sun. This continually engross-

ing book is a mixture of travelogue, scientific report and disquisition of the meaning of culture.

In his famous and controversial books, Chariot of the Gods and Return to the Stars, Erich von Daniken proposed the startling theory earth once served as host to creatures from outer space. His new book is a listing of additional mysteries throughout the world to bolster his case. In Ecuador, Brazil, China, Easter Island—and numerous other places—the indefatigable author comes up with seemingly in-

explicable evidences of cultures and traditions that are not of our planet. The material is absorbing, but the great problem with these speculations is they are unsupported scientifically. How much is factual and how much is wild surmise must be left to faith. The only way to read von Daniken is with a liberal supply of salt grains, and occult continues without letup. These books—one by a reputable scientist, the other by a dabbling visionary—will add fuel to the flames.

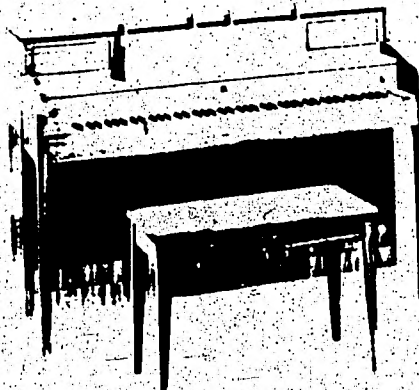
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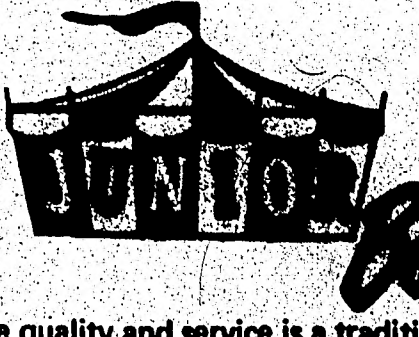
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